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Trabert

Rev. W. A. Passavant, D.D.

English Lutheranism

in the

Northwest

BY

GEORGE HENRY TRABERT, D. D.

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"OUTLINES OF CHURCH HISTORY," "MISSION AMONG THE TELUGUS," "CHURCH HISTORY FOR THE PEOPLE" "QUESTIONS AND ANSWERS ON LUTHER'S SMALL CATECHISM," ETC.

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To

MY DEVOTED WIFE AND HELPMEET

Who was ever ready to share the trials as well as the joys incident to the work in God's vineyard; whose untiring assistance materially aided in the furtherance of the work of the Church, this volume is affectionately dedicated.

Waitburg 27 Dec 1930.

PREFACE

HOME Missions, especially in the language of the country, is one of the most serious problems of the Church in America. Speaking with a friend of some of the experiences at the beginning of the English Home Mission work in the Northwest, he remarked: "That should not be lost. The Church in the future will want that information and it should be preserved." That remark started a train of thought which led to the preparation of this volume. It is a narrative of facts, of personal experiences and of reflections suggested by conditions and circumstances. There is no intention to censure or criticize any portion of the Church, but impressions have been recorded with which some may not agree because their angle of vision is from a different standpoint. The object always in view was, to serve the Church by giving an account of what has been done during the nearly one-third of a century since the Lutheran Church in the English language was anchored in the Twin Cities of the Northwest, and to stimulate to greater zeal in the future.

This book is sent forth with the prayer that it may open the eyes of the Church to more clearly see its present opportunities and to realize more fully its enormous responsibilities.

GEORGE H. TRABERT.

MINNEAPOLIS, *Festival of the Epiphany*, Jan. 6, 1914.

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INTRODUCTION

By G. H. Gerberding, D. D.

The church must always go to school. She is never done learning. She needs to correct herself again and again. Her past is full of mistakes and her future will not be free from them. She is not infallible. Her greatest and wisest inspired apostle knew only in part and prophesied only in part. He saw at best through a glass darkly. Her greatest scholars and theologians can never surpass Paul.

The church has an inspired and infallible revelation. But she has neither inspired nor infallible interpreters. There is nothing perfect in this world. There are no immaculate conceptions. There is none of the natural sons of Adam who is sinless. Sin has mortalized the body. Sin has defiled the flesh. Sin has beclouded the mind. Sin has impaired the conscience. Sin has perverted the judgment. Sin has biased the will. Even the renewed and sanctified sin daily and are only pressing forward toward perfection.

No part of the church, least of all of the Lutheran Church, dare claim that she knows and understands all truth. A church or a section of the church that boasts and vaunts as if she had assimilated and embodied all the treasures of divine wisdom and knowledge only shows her phariseeism and ignorance. The church and her

people, even the wisest and best of them, must be ever willing and eager to learn.

History is our best teacher. She teaches by example. She sets forth facts. Facts are stubborn things. Facts are no respectors of persons. Facts spare no one. Facts make humble. Facts chasten. Facts mercilessly mark the mistakes of the past. Facts ought to prevent the same mistakes in the future.

The history of the Lutheran Church in America is a sad one. It is full of "might have beens." It is blotted with blunders. It is lamentable with losses.

The language question has been her heaviest cross. It has worried and weakened her on every side. It has made her a feeder for others. It has kept her as a hewer of wood and a drawer of water, where she could have been and should have been the lambent leader of the hosts of God. The story of the Swedish and German Lutherans of the East is too sad to tell. New York and Philadelphia and Wilmington and Waldboro and towns and villages without number tell their own story.

God gave the Lutheran Church a second opportunity in the great West. As everything moves more rapidly in the West than in the East, so the language question came with startling speed and frightening force. There was danger that the losses of the East might be repeated in the West. Much was lost before the bewildered church realized it or knew how to remedy it. God raised up wide visioned men who saw the danger and prayed and planned to avert it. The Passavants were the leaders of the seers. Others caught the vision and were not disobedient. Purely English work was started in the West by men from the English Churches of the East. They carried a pure confessional Lutheranism with them and their

critics could find no flaw in their faith and practice. They demonstrated that orthodox Lutheranism could live and work and win in English. Their English work compelled respect even among those who at first inclined to scoff and sneer. Other Lutherans who had never given a care or an effort to English began to imitate and emulate these Americans as they were called. The English Lutherans from the East did a great work in the Northwest, and are destined to do an ever greater work. But this is by no means the whole story. The Lutherans from the East showed the Lutherans in the West how to do English work. They brought with them and introduced a Lutheran literature in classic English for the Sunday-school, the catechetical class, the worshiping congregation and English readers who desired to know our church doctrines, and practices. The strange thing is that when the anglicizing Scandinavians and some Germans wanted an English Literature, instead of using our acknowledgedly sound one they proceeded to make and use an often inferior one of their own.

Well, the whole interesting and ofttime romantic story of English Lutheranism in the Northwest is found in this book. It was written at the suggestion and solicitation of friends who wanted the story from the heart and pen of one who has been an actor and a factor in it from the beginning. Our old friend has done well to give to the Church this intensely interesting and valuable work as the matured fruit of his long experience.

The book teaches a number of vital lessons, which a large part of our Church in the West has not yet learned and which must be learned and that quickly if we, as a church, are to occupy and maintain that position to which our history, our faith and our spirit entitle us. Among the

lessons to be learned from this little history are the following:

1. The English work has often been and is still misunderstood, misjudged and misrepresented. An impartial and unprejudiced examination of its history would correct much of this and open the way for a more pleasant and profitable living together.

2. To put nationality above church, language above faith, and zeal for Synod above love of souls is disloyalty to the Church, her faith, her children and her future.

3. A mutually agreeable *modus vivendi* ought to be amicably worked out by the Lutheran bodies occupying the same territory. Such an agreement ought to contain some such provisions as these:

(*a*) The English churches ought to carefully and conscientiously respect the discipline of all the other churches that recognize them and enter into an agreement with them.

(*b*) The pastors and members of the English congregations ought to realize and recognize that neighbor churches have a right to hold all their own members and that it is morally wrong to covet or in any way try to alienate these members away from the church to which they belong.

(*c*) In case, however, of the floating element, consisting of those who were confirmed years ago, but have neither communed nor attended nor supported the old church in years, who are either attending churches of other faith or are out in the world, the English Lutheran Church has a right to gather these in where the old church cannot regain or hold them.

(*d*) The old churches in fact ought to gladly advise all

such as they cannot hold to go to the English Church and should request the English pastor to look after them.

(*e*) The English Pastoral Associations, Conferences and Synods should frown upon and warn against any violations of Christian comity by any of their members.

With some such an agreement, our Lutheran cause would be wonderfully strengthened and our future would be even more bright than the last inspiring chapter of this book sets forth.

These things, *i. e.*, the facts of this book, happened unto them for examples.

Dr. Jacobs once said at an International dinner in Philadelphia: "Let the General Council if need be, as an organization, die. Let the General Synod if need be, as an organization, die. Let every existing organization, as an organization, if it must be, die, but let the Lutheran faith live."

To this we most heartily subscribe. Yet, our land and age and people need the Lutheran Church, her faith and her spirit. Let the Lutheran faith and that beautiful type of piety which is the proper fruit of that faith live in that language which the people best understand.

ENGLISH LUTHERANISM IN THE NORTHWEST

CHAPTER I

INTRODUCTORY

THE language question has been one of the greatest handicaps to the Lutheran Church in America. It has been a burning question for nearly two centuries. In the early part of the eighteenth century English preaching was in demand in the Swedish Churches on the Delaware which had been founded nearly a century earlier, and in 1725 the services in the formerly Dutch Lutheran Church in Albany, New York, were entirely in English. The history of the Lutheran Church in the English language is indeed a sad one. Suffering at first from the lack of pastors who could officiate in what was destined to be the language of America, there being no schools in which to train up a native ministry, and then, owing to conditions in a new country, where already over two centuries ago there were three different languages used, besides the English, and those overlapping each other, there was little wonder that the Church met with distressing losses.

Owing to conditions, the transition of the early Swedish congregations on the Delaware River, into English, landed them in another community, which was very

willing to supply them with English pastors. It also caused several efforts to organize English congregations in what were Dutch and German communities, to prove abortive, because of a lack of interest on the part of the neighboring German congregations. In the meantime the several English denominations profited by our misfortunes and built up flourishing congregations out of Lutheran material.

The first entirely English Lutheran congregation in America, that has had an uninterrupted existence until today, was brought into being after a desperate struggle in 1806. It is this Congregation, St. John's in Philadelphia, that, in a measure, made it possible for the English work in the Northwest (in Minneapolis and St. Paul) to be begun when it was.

Owing to the constant stream of immigrants from the different Lutheran countries of Europe, beginning at an early period and continuing with little interruption to the beginning of the twentieth century, the Church had its hands more than full to provide for her children from abroad. It is quite natural to see how the different nationalities, German, Swedish and Norwegian, could not realize the necessity of making way for the English as long as many thousands of the Lutheran immigrants of their own flesh and blood were uncared for. With the churches, especially in the cities, filled to overflowing and the many thousands unchurched, who could be ministered unto only in their own mother tongue, it was hard to realize how many of the second generation, because of their being trained in the English Public Schools, and in constant contact with English speaking people, would prefer the English language. But the conditions rapidly became such, that many of the young people, and often

St. John's English Lutheran Church, Philadelphia

whole families were absorbed by neighboring congregations because the Lutheran Church did not provide services in the recognized language of America.

This condition of things was not unnoticed by some far-seeing men in the Church in the East. They had seen the losses the Church had sustained at an earlier period; how, in what were at one time predominantly Lutheran communities, other churches had come to the front and were leaving their impression upon the people, while the Lutheran Church received only passing notice. And what made the picture such a sad one, was the fact, that the leading members of those congregations were of Lutheran stock and should have been in the Lutheran fold.

But while the Northwest was filling up with immigrants from the East, to many of whom the English language was the mother tongue, and with Lutheran immigrants from abroad who were being ministered unto, as far as possible, by pastors of the several nationalities, the Church in the East was in the stage of transition from the German to English, and had its hands quite full to meet the changing conditions. Though many realized that thousands who had left the older congregations in the East for the West were destitute of the Gospel, because there were no English Lutheran congregations with which they could worship, they seemed powerless to render the necessary aid, and could only lament the disastrous losses the Church was destined to suffer.

Until 1887 there was no self-supporting English Lutheran congregation in Chicago, and only two missions, although the holding of English services, at first in a hospital founded by Dr. W. A. Passavant, dates back to 1856. This shows the slowness of the English work in the growing cities of the West, owing, on the one hand,

to the difficulties which had to be met and the lack of men trained for the work; and on the other, the apathy of the older portions of the Church with respect to English work in the West. Prior to 1883 no congregation was organized in any city northwest of Chicago, and but one small English Lutheran Church existed at Eyota in the southern part of Minnesota, formed by a colony from Eastern Ohio, under the leadership of Rev. W. Thompson, a member of the East Ohio Synod (General Synod). This congregation numbered in 1891, twenty-seven communicants. But a new era was about to dawn, for which preliminary work had been done for a number of years, and when, in the providence of God, the proper time had come, the way was prepared successfully to carry on the work.

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Rev. C. F. Heyer

CHAPTER II

PREPARATION FOR THE WORK

THE man who, above all others, took the deepest interest in the gathering and upbuilding of the whole Lutheran Church in America, was, without any doubt, the Rev. William A. Passavant, D. D., of Pittsburgh, Pa. He was not only a man of eminent piety, with a heart aglow for the welfare of the needy and destitute, but a man with a wide outlook for the Church, of whatever nationality; always keeping in mind the future, that ample provision be made to save the coming generations to the Church, by the founding of English congregations. When the West and Northwest began to be settled by Swedes and Norwegians, he took the deepest interest in their welfare, and again and again collected money to aid the first pastors in their work. In the fall of 1856 he took his first trip to Minnesota. He took with him a Norwegian pastor, the Rev. Paul Anderson, from Chicago. At LaCrosse, Wisconsin, they found a number of Norwegians and held a Norwegian-English service in a private house. He secured the donation of a lot for a Norwegian church, and bought another, for which he collected the greater part of the price before he left the city, for a future English church. He continued his journey to Red Wing by boat, and then drove twelve miles to Vasa, where the Rev. E. Norelius lived, to talk over the interests of the Church in the Swedish settlements.

A graphic account of this visit is given in Dr. Gerberding's "Life of Dr. Passavant," pp. 363 ff.

The author also had a description of this trip from Dr. Passavant's own lips. He took great interest in relating a dream which he had the night he lodged in, what pastor Norelius called his "claim shanty." When the doctor retired he was struck with the whiteness of the ceiling, thinking it was plastered. After sleeping peacefully for a while he began to dream. He dreamed that he was lying at the bottom of Lake Pepin, and that the bottom had sprung a leak and the water was beginning to run down on him and he wondered how he could escape from being drowned. He awoke, and behold, it rained; the rain had fallen upon that beautifully white ceiling which formed a bag from which the water was running down upon the doctor's feet. The ceiling was of muslin tacked up along the rafters.

From Red Wing Dr. Passavant went to St. Paul, where he spent a week studying the place with a view of furthering the interests of the Church. He determined to secure a lot for an English Lutheran Church near the center of the city, but found that he was several years too late to obtain such a site by gift.[1] He secured subscriptions of $1200 for a church lot, and the present of a deed for three acres of ground on Lake Como (now the center of a beautiful park) which could be either sold for a church or used as a site for an Orphan House.

Concerning the importance of an English Lutheran Church in the capital of the territory of Minnesota, he writes: "It is already late in the day to begin an enterprise which should have been commenced with the very commencement of the city. The difficulties which are

[1] "Life of Dr. Passavant," p. 365.

Rev. E. Norelius, D.D.

now inseparable from such an undertaking, are but the consequences of our sinful neglect. But these cannot make us shirk from our obvious duty. Whatever be the cost and the exertions in entering the field at the eleventh hour, it must be done."[1] It was the obvious intention of Dr. Passavant that an English Lutheran pastor should be located at St. Paul within a year. This was in 1856, just twenty-seven years before actual work was begun which resulted in the permanent establishing of English Lutheran congregations in the Northwest.

Although there were no direct results from the doctor's visit in 1856, the subject was kept before the mind of the Church. In 1857 "Father" Heyer returned from India, where he founded our first Foreign Mission in 1842. Soon after his return he was called as a Home Missionary and sent to St. Paul to gather a German and an *English* Lutheran congregation. While Father Heyer was the pastor of the German Lutheran congregation, he also preached quite regularly in English, which services were held in the Court House, in the hope that soon a regular English pastor would be secured for that work.

Now came the period of the Civil War which no doubt had much to do in drawing attention away from the Northwest, especially with respect to the English work. Immigration also began to increase and every effort had to be put forth to gather the immigrants into congregations, so that there was little room for special attention to the English. But the importance of the English work was not forgotten. In 1865 Pastor Norelius wrote to Dr. Passavant: "It would be very desirable to have an English Lutheran congregation established here in Red Wing in time to gather in the large material which is al-

[1] Gerberding's "Life of Passavant," p. 366.

ready available. There are already three different Lutheran nationalities who have established congregations, viz.: the Germans, the Swedes and the Norwegians. I do hope that by the grace of God we may soon be able to establish an English congregation, since otherwise many of the young people will be lost to our Church."[1]

While the importance of beginning work in the English language in the several cities in the Northwest, from Milwaukee westward, was seen by earnest, foresighted men, the English speaking portion of the Church was slow in realizing it. Even in the great central city of Chicago there was no English congregation organized until 1867, when the Church of Mercy was founded. This was swept away by the great fire of 1871 and was reorganized as Holy Trinity Church.

What may have had much to do in delaying the beginning of the work immediately after the close of the Civil War, was the crisis through which the Church passed from 1864 to 1866 which resulted in the organization of the General Council the following year. It was the period of fierce controversy and it required a number of years before there was a proper adjustment to new conditions, and until the machinery was in order to do effective Mission work.

Looking back over the period from 1856 to 1883 we cannot but deplore the losses the Church was obliged to suffer because conditions were such that English work could not be begun with vigor at the earlier date. During the more than a quarter of a century that had passed, scores of Lutherans from the East, finding no Church home in their native English, united with other churches, and today, among the leading men in the different North-

[1] Gerberding's "Life of Passavant," p. 370.

western cities, who make up the bone and sinew of the principle Reformed denominations, are the descendants of Lutherans, whose ancestors would gladly have remained in, and aided in building up, their own Church, had she come to them in the English language when they migrated here from the East. But a better day was about to dawn.

CHAPTER III

INCEPTION OF THE WORK

In the Spring of 1881 the Rev. W. A. Passavant, D. D., made another trip to the Northwest, at this time visiting Minneapolis in particular. He came again in the interest of the Lutheran Church in the English language. On Sunday evening he preached in the Augustana (Swedish) Church, of which the Rev. J. Ternsted was the pastor, to a large congregation. He was convinced that the field was ripe for English work and that there should be delay no longer. The Augustana congregation was about to build a new church, more centrally located, and large enough to accommodate the large Swedish population already in the city. The Doctor learned that the Swedish church was for sale, and at once commenced negotiations for its purchase. The bargain was concluded in June of of the same year. In the Fall the Doctor made another visit for the purpose of securing a lot on which to move the church which stood on the corner of 14th Avenue S. and Washington. A lot 132 by 165 feet was purchased in what was then regarded the most central location in the city, on Eighth Avenue S. and Fifth Street, about three-fourths of a mile from the old Augustana Church, to which that building was moved in November. The whole outlay for lot, church, moving and repairing, was $9000 which the proposed English congregation was expected to assume as soon as organized. The Augustana

St. John's Lutheran Church, Minneapolis

congregation had the privilege of using the building until their new church was completed.

At the meeting of the General Council in Rochester, N. Y., October 20–25, 1881, Dr. Passavant, Chairman of the Committee on English Home Missions, reported as follows:

Minneapolis English Mission[1]

"The attention of the Committee was directed to this growing city of the Northwest and to the neighboring city of St. Paul, by circumstances which were clearly providential. The former with a population of 50,000 and the latter with nearly the same number, are rapidly becoming cities of vast industry and are attracting to themselves multitudes of our people from Northern Europe and the eastern portion of the States. While churches and schools, with a flourishing college and seminary, are already established for their welfare, owing to the peculiar circumstances of the early settlers, many of the young have been educated in English communities, and are rapidly drifting away from the Church and her faith. This is especially so in regard to the German, Norwegian and Danish population. The establishment of English Lutheran churches is, therefore, an absolute necessity, alike for them and for our scattered members from the East. As both these cities are already great centers of material and moral influence for the vast regions beyond, your Committee have anxiously looked about them for means and for the necessary laborers for these different fields.

"Before a laborer was appointed it was deemed advisable by the committee that the chairman should per-

[1] General Council Minutes, Rochester, N. Y., 1881, pp. 50, 51.

sonally visit this city and if possible arrange for a suitable place of worship. Accordingly the city was visited in June and as the result of a careful examination, the conviction was strengthened that time, money and the efficiency of the proposed mission required a church edifice, centrally located and not a public hall. The absence of any individual or congregation to assume the responsibility of purchase or erection, was the obstacle in the way of accomplishing the desired result. But the interests at stake were too important to be long postponed. Accordingly, ten days ago, a second visit was made by the chairman of the committee and after much thought and prayer two lots on Eighth Avenue South and Fifth Street were finally purchased in the name of the Lord. The cost of the lots was $6500 payable in April, 1882. The location is all that could be desired, in the centre of the city, opposite the Court House, and accessible by the street cars from various directions. The lots have a frontage on Fifth Street of 132 feet and a depth on Eighth Avenue of 165 feet. A neat frame cottage with bay windows stands on the corner lot, and is well adapted for a pastor's residence. In order to secure a place of worship the offer of the Swedish Lutheran Augustana congregation to dispose of their church edifice for $1000 was accepted and a contract was made for its removal to the rear end of the newly purchased lots.

"The building is 40 by 65 feet in size of good height, and with a tower and pulpit recess. The original cost was nearly $5000, while the cost of its purchase, removal and refitting will not exceed the half of this. The cost of the whole property, including the parsonage and church, will, therefore, be about $9000. This is a large sum to be provided for in so short a time, but a very

small sum for such a location, with a parsonage and a neat substantial church edifice with a seating capacity for five hundred. In the absence of a congregation God has raised up a friend who kindly loaned the money at a low rate of interest, so that all fear of losing it is removed. By the terms of the purchase, our Swedish brethren will occupy the church on Sunday mornings until the completion of their new and capacious church. Until then it is proposed, as soon as a missionary can be procured, to have Sunday school in the afternoon and Divine service in the evening."

When the work of gathering an English congregation was begun, about eighteen months later, the missionary had to face a serious handicap which would not have existed, had the field been occupied a quarter of a century earlier. Then lots were comparatively cheap and there would not have been a debt of $9000 with interest and two years' taxes due, the whole amounting to $857, which had to be met at once, besides repairs on the building, which were an absolute necessity, requiring another outlay of $328.68 or a total of $1185.68.

Soon after settling down in Minneapolis, the missionary, upon inquiry, discovered that the deeds of the property had not been recorded, but were deposited in a safe in a bank. Had the former owner known this, he could have resold the lots, as there was no record of their previous sale. When the deeds were taken to the Register's office, the taxes due for that year had to first be paid before they could be put on record. Upon examination of the books in the office of the County Treasurer it was discovered that the property had been actually sold for taxes the previous year, and that the whole amount now due for taxes and interest on the same was $317, for which pay-

ment was required before the deeds could be recorded. The purchaser, Dr. Passavant, was at once informed of the situation, who wired back: "Borrow the money, a draft coming." The president of the First National Bank being kindly disposed toward the missionary and his work, loaned the amount needed, so that the deeds could be put on record. The Doctor (believing that all that was immediately necessary to straighten out the tangle was, to send the amount due for the previous year's taxes with interest on the same), sent a draft for $169.37, which left the missionary in debt to the bank $147.63. While this caused him fresh embarrassment, the property was safe, and by October the Rev. Dr. Passavant was repaid from the money the missionary collected. The reason the property had been sold was, in the confidence Dr. Passavant placed in the former owner, who promised, when the deeds were made, that he would pay the taxes for the current year, which promise was not kept. Had the deeds been presented in the Register's office by the man into whose custody they were given, the trick would at once have been discovered.

Few missions have been begun with such a financial handicap. Had it not been for the kindness of the before mentioned banker, who, though not a Lutheran, realized the difficulties the missionary was laboring under, the embarrassment would have been still greater. That the hand of God was in it all is clearly seen, for neither was the missionary discouraged nor the work retarded because of the unfortunate conditions.

The missionary had to make himself responsible for all the money needed to clear the property and to repair the building, and gather the money as best he could, before any serious work could be done. Besides the finan-

cial handicap, the early Lutheran settlers from the East, now among the most prominent citizens, had long since found other church homes in which their children were reared, so that the work had to be begun with a few late arrivals and the descendants of the early Scandinavian settlers, most of whom were still familiar with the mother tongue, while those who preferred the English had little Lutheran consciousness and were as ready to go to any other church as to their own.

But the very fact that a lot and church building had been purchased gave the assurance that at length a beginning was to be made. The first step had been taken, and now it was necessary that it be followed up or result in inglorious failure.

The very first step required heroic faith, for when Dr. Passavant bought that property, he did not know who could be found to go forth and take up the heavy burden and in the name of the Lord endeavor to gather a congregation.

Dr. Passavant was at the time (1882) chairman of the Home Mission Committee of the General Council. The Home Mission work was not fully organized, and there was no money in the treasury guaranteeing the expansion of the work of English Home Missions. But the resourceful Doctor had in a measure made provision for beginning the work in Minneapolis. Nearly two years previously he laid the matter of Mission work in the Northwest before the Sunday School Association of St. John's Church, Philadelphia, the mother of English Lutheran congregations, and they resolved to contribute $500 a year to the support of a missionary in Minneapolis. This was to be supplemented by the Home Mission Committee with a sufficient amount to make up the missionary's salary.

In the Spring of 1882 the Rev. George H. Trabert, pastor of Salem Church, Lebanon, Pa., was called by the Home Mission Committee to go as a missionary to Minneapolis, Minn.; and, as far as time and circumstances would permit, also begin work at St. Paul and Red Wing. At that time Minneapolis had a population of about 65,000 and St. Paul nearly as many. As the field was not only entirely new and quite remote, and as the acceptance of the call required a great sacrifice, looked at from every standpoint, it required careful and prayerful consideration and could not be hastily accepted. Moreover, coming as it did, it could not be declined, except for very cogent reasons. A visit was, therefore, necessary to look over the field, which was made in the latter part of April, 1882.

A WEIRD IMPRESSION

An incident occurred upon the morning of the arrival of the prospective missionary, Friday, April 28th, which was not of the most pleasing character, and which would not tend to leave the most favorable impression as to the character of Minneapolis, upon the mind of a stranger, and which he has never been able to forget. Upon leaving the train at eight o'clock in the morning he at once looked for a restaurant to get breakfast. He soon found one about a block from the station, and sat down, giving his order to a waiter. A man came hurrying in and sat down at the same table and gave a rush order, remarking at the same time, "I am late this morning, going out to look at that fellow." The stranger inquired, "Is there anything new this morning?" He, supposing him to be a regular boarder, replied, "Don't you know? they hung a fellow out here last night; he is still there, it is not far, you can

go and see him." The stranger told him that he had just arrived from the East. By that time the man had gulped down a meager breakfast, and rushed off to work. The proprietor, who had overheard the conversation, came in with his own breakfast and remarked, "I will explain." He then told the story of a brute, McManus by name, who the day before had been guilty of a heinous crime on a little girl, that he had been caught and placed in jail. During the night a mob gathered, battered down the prison doors, took the man to the house where his victim lived and when he was identified, hung him to a neighboring tree. "But," he added, "do not let that make a bad impression with respect to our city, we do not believe in lynch law." Though it seemed as if I had come to the "wild and wooly West," the incident left no unpleasant impression, especially after hearing from some of the leading citizens, that the miscarrying of justice on several occasions during the several previous years, so exasperated the citizens that they were carried away with their feelings and determined to give an object lesson to the authorities by taking the law into their own hands. The impression made was that, where such things occur, there is surely room for more religious work.

THE NARRATIVE CONTINUED

Our first visit was to the Rev. J. Ternstedt, the pastor of the Augustana (Swedish) Church. He frankly stated that he was glad an English congregation was to be established, but that it must be in connection with the Augustana Synod. This was not in harmony with the idea of the chairman of the Home Mission Committee of the General Council. While the work should be, in a measure,

in co-operation with any General Council Synod or Synods in the territory, his idea was that the English congregations should stand alone until there were a sufficient number to organize an entirely English Synod.

With these conflicting opinions confronting us, we could not accept the call or even seriously consider it, until there was a proper understanding between the Committee of the General Council and the Augustana Synod. To have endeavored to begin work without such an understanding would have caused friction from the beginning, and would have prevented the organization of any English congregation for some time. The only thing to be done, therefore, was to return East and report.

After preaching on Sunday evening and visiting St. Paul to call on Rev. A. P. Monten, pastor of the First Swedish Church, we resolved to return East. Having several hours in Chicago we went to the home of Rev. C. Koerner, pastor of the Church of the Holy Trinity, and in his study prepared our report, giving the reasons why successful mission work could not be begun until there was a proper understanding with the Augustana Synod. The following is the report:

Report on a visit to the Northwest by Rev. G. H. Trabert, with the view of organizing an English Mission in Minneapolis, Minn.

I left Lebanon, Pa., Tuesday, April 25, 1882, and arrived at Pittsburgh the same day, where I met Dr. Passavant and Rev. E. Belfour with whom the work of organizing an English mission at Minneapolis was discussed. Left Pittsburgh on Wednesday, April 27th, at 2 P. M., and arrived at Minneapolis on Friday morning, April 28th, at 7 o'clock. After breakfast I at once set out on my mission

The First Missionary—Rev. G. H. Trabert, D.D.

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and found Rev. J. Ternstedt, pastor of the Swedish Augustana Church, to whom I had been recommended, in his study, who received me kindly. Upon telling him my mission he expressed surprise that the General Council's Committee should send a man up there without them, who are a part of the General Council, being informed about it, and in spite of the protest of the Minnesota Conference of the Swedish Augustana Synod, reiterated at its last meeting and more strongly asserted than at the previous one and which was sustained by the Synod and presented to the General Council during its meeting in Rochester, N. Y., in 1881.

Rev. Ternstedt cordially welcomed me and at once consented that I should preach on Sunday evening, but at the same time frankly stated that under no circumstances could they recede from their position, viz.: that English congregations established by the General Council in places where the Augustana Synod is represented, and composed mostly of material from their body, must be founded under their auspices and be subject to the discipline of their body. The reason for this these brethren regard as obvious. In order to save many of their young people to the Church, they see the imperative necessity of establishing English congregations as speedily as possible, especially in the large centers of population, where the anglicizing of the young is most rapid. They, however, also see the importance of having those congregations most intimately connected with themselves in order:

1. To be able to exercise proper discipline, upon which they very justly lay great stress.

2. Looking into the future, they cannot but realize that in a comparatively short period there may be a lull in the tide of immigration by which the growth of their church

will be retarded and also that many English congregations will be established on their territory, which, if those congregations are not connected with their body, where they naturally belong, will leave their work confined entirely to the poor immigrants, thus curtailing their influence in the community and the country.

3. They will need the co-operation of those English congregations in the institutions of learning and benevolence which they support, if those institutions shall be assured of a prosperous future; whereas, if they are not intimately connected with them, they would be deprived of the influence and aid, by which their portion of the church can become a power in the land.

4. They see the importance of training up an English ministry as speedily as possible, but if the congregations in the Northwest, becoming English are not in intimate connection and co-operation with them, the work of training up an English ministry on that field will become the more difficult, if it prove not entirely abortive.

They are not at all opposed to the General Council's work of establishing missions on their territory, but are, on the contrary, well pleased with every effort made to advance our Church, but they desire that, on their ground, the General Council coöperate with them and lend them every possible assistance in the work, which assistance they so much need. They are willing to receive the missionary recommended by the General Council's Committee and ratify the call on those conditions, and are very thankful for the interest and support of the General Council; as men and means are so much needed by them and their field is so vast and continually extending, and they will aid all in their power that the mission so established shall be a success. The field in Minneapolis

and St. Paul is very promising and I was assured that in Red Wing and at other points, it was equally so, which there is no reason to doubt. I preached on Sunday evening to a crowded house and there is intense interest on the part of some in an English organization, but on the principles set forth above. There may be and no doubt are some who have emigrated from the East who would be interested in an English Lutheran congregation in either of those places, but I found none in Minneapolis who for themselves seemed to be very desirous of it, although I have reason to believe that such an organization would have the hearty support of many in the community. Our main reliance at the outset would be: First of all on the young people of foreign churches, principally the Swedes; then on gathering in from the world as many as we can reach. In both Minneapolis and St. Paul, large Sunday Schools could at once be established. In both those places special efforts are being made by the Episcopalians, and still more directly by the Congregationalists to anglicize and proselyte the young Scandinavians, the latter having established special Sunday Schools for them. At Minneapolis there are considerably over a hundred Scandinavians in such a Congregational School. Professor S. Oftedal, of the Norwegian College, recently visited this school and inquired into the nationality of those present and found over four-fifths to be Swedes, who go there simply because of the English language, a large proportion of which, the Swedish pastors assert, could be brought back if there were provision made for them in English in the Lutheran Church. In St. Paul the pastor told me that his whole Bible Class, composed of young men and young ladies, had gone bodily to the Congregational Sunday School, because of the English language. They are still

communicants in the Swedish Church, but for how long they will remain Lutherans, under their present influence is only a question of time and shows the necessity of speedy action. Those brethren see and feel this necessity, but their hands are so full and there is so much required of them that they cannot of themselves supply it, and hence must be pained to see many who should be giving their support to the Lutheran Church, swallowed up by the sects.

I called on Professors Oftedal and Sverdrop of the Norwegian College and also met the Norwegian pastor, M. F. Gjertsen, with whom the whole subject was gone over. They expressed themselves ready to give whatever assistance they could in the English work. Though the necessity among the Norwegians is not so pressing, their eyes are open to it, and they already have a monthly English service in which the Church book is used and which they have on sale in their publication office. As soon as more English is needed for their people it will be provided, the pastor being a very fine and fluent English scholar, but they urge the establishing of an English Mission as an absolute necessity.

The Norwegian Conference to which these brethren belong, is in hearty sympathy with the General Council, although as yet not an integral part of it, their own synodical affairs hitherto absorbing all their attention so that they were unable to give much attention looking to a union with a general body. I was, however, assured that they stood on the same basis with ourselves. They endeavor to make provision for the English as rapidly as the need is felt, the instruction in their college being already now mostly in English and only the theological lectures in Norwegian. But it requires all their means and energies to provide for the increasing immigration,

hence they cannot look to the establishment of English missions and they naturally look to the Church in the East to vigorously begin the work. Those men say: "If our Lutheran Church is to have a bright future in this country it must make speedy provision for services in the English language in the West and Northwest, for then alone can it leave a permanent impression upon the whole people." As long as this is neglected it will be looked upon as a foreign church, and hence will exert comparatively little influence. "Why," said the Rev. M. F. Gjertsen, "cannot the Lutheran Church, which possesses the whole truth of God, be a leavening power affecting the whole American people? But as long as we do not establish missions throughout the West it will be looked upon as a foreign church and will fail in its mission." Said Professor Sverdrop, President of the College and Chairman of the Theological Faculty, "The church in the East has an awful responsibility resting upon it for not providing more vigorously for the English language in the West. There are many towns in Minnesota where there is scarcely any English service whatever and where there is an absolute hungering after the pure Gospel on the part of those who have become English, and also many who have migrated thither from the East and are deprived of church privileges." He felt convinced that wherever the pure doctrine of the Lutheran Church was earnestly preached it would be gladly received by many, especially since at the present day there is, outside of the Lutheran Church, so little preaching of the gospel, people being entertained with polished harangues on striking subjects, but receive no comfort for the soul. The opinion of those brethren is well worthy of our regard for they are on the ground and have a thorough acquain-

tance with the whole field; besides, they are representative men, of fine culture and ability, and honored in the community.

The idea of these Norwegian Brethren was that the General Council place one of its best men, and giving him a liberal support, in a central city of the Northwest to labor as a sort of missionary superintendent and establish English missions with the co-operation of those General Council Synods already on the ground, placing them under their care and thus prosecute the work. But they said, "Send a good man, a man of experience and not a novice, for that is the way we do mission work and it is the only successful way." This would also be satisfactory to the Swedish Brethren.

Having become perfectly familiar with the situation and the wants of that vast mission field and also the feeling of the brethren laboring there, my present mission was accomplished much sooner than I anticipated, for it was altogether impracticable to do any more until the disturbing question, as to under what auspices the mission in Minneapolis should be, is finally settled.

For any one to go there and attempt to build up an English mission without regard to what the brethren on the ground regard as their right and independent of the Augustana Synod, a member of the General Council, will be a suicidal policy. By such a course a congregation may no doubt, in the course of time, be established, but at great expense, not only an enormous outlay of money, but at the expense of the alienation of friends and a possible rupture in the Church. Meet those brethren on their ground, however, and they will work hand in hand with us and the Church will have a prosperous future.

There must, however, be no unnecessary delay, for

every day brings untold loss and a loss which can never be repaired. Still, we cannot begin until the vexed question is settled, which can be done by the exercise of proper prudence in perhaps a very short time, for those brethren are ready to begin at once; but, say they: "Let us begin right and we are sure it will succeed." Chicago was referred to as having been begun on a very wrong basis, and hence it has been struggling along for years, and after great expenditure is still a struggling mission, whereas if it had had the co-operation and support of the General Council pastors in the city it might today be in a far better condition. They do not mean that the English pastors must of necessity attend the meetings of the Augustana Synod and listen to a language they cannot understand; they can and should render their report to the General Council Committee, but they are to place themselves on the Augustana basis and be in active connection with it, until an English Conference can be organized on the same basis and in active co-operation with them, for the reasons already given. Hence, to be assured that these principles are carried out they desire themselves to call the pastor, asking the General Council Committee's co-operation, and they will very gladly consider and respect their recommendation.

In view of the above, I would suggest, first:

That the General Council's Committee very seriously consider the suggestions, requests and demands of those brethren in the West, which, from the position which they occupy, are well worthy of earnest consideration, and endeavor as soon as possible to conform to their wishes, which, having been on the ground and carefully and impartially looked over the field, I think are in the main just, so that the work of establishing English Missions on

that territory, so ripe for the harvest, be not unnecessarily delayed and that the Church work together in harmony to promote the Master's Kingdom.

Second, I would also suggest, that, in order to facilitate the matter defining the Synodical connection, the committee correspond with Rev. P. Sjoeblom, at Red Wing, Minn., President of the Conference, and that those brethren be urged speedily to call a pastor for that work, and that the General Council's Committee, together with St. John's Sunday School at Philadelphia, Pa., guarantee his support. If this is done the work can be speedily begun and with the blessing of God upon it there will be, in a very short time, a number of self-sustaining English congregations in that field.

G. H. TRABERT.

Lebanon, May 5, 1882.

Having an hour's delay between trains at Pittsburgh, we went to the home of Dr. Belfour, Secretary of the Home Mission Committee (Dr. Passavant being out of the city), and handed him the report. Dr. Passavant came to the meeting of the Ministerium of Pennsylvania which met in St. John's Church, Philadelphia, June 1, 1882, where the matter was talked over. After remaining a few days, he hurried westward to Altoona, Ill., where the Augustana Synod was in session, in order to consider the English situation in the Northwest, with their leading men. The result of the visit and the subsequent action of the General Council cleared up the matter, so that when the call was repeated in November of the same year it was carefully considered and accepted.

At the meeting of the General Council in Lancaster, Ohio, in October, 1882, the rules for conducting English

Home Mission work were changed and certain regulations adopted, of which No. 5 reads: "That where a mission congregation is organized out of material from existing churches in connection with the General Council, said Mission congregation, together with its pastor shall belong to the Synod to which the mother church belongs." Instead of an Executive Committee of Home Missions, to which was entrusted all the Home Mission operations without any definite plan of work, an English Home Mission Committee was provided for, which was located in Philadelphia, and provision was made for a regular income with which to further the work. By this action the whole matter with respect to establishing English Missions in the Northwest was cleared up, for a while at least, so that the work could be taken up without any friction from the start.

CHAPTER IV

EARLY BEGINNINGS

SOON after receiving the renewed call to go to the Northwest to begin the work of establishing English congregations in Minnesota, Pastor Trabert presented his resignation to Salem Congregation, Lebanon, Pa., with the request that it be accepted, as he felt constrained to accept the call. In the meantime Mr. A. J. D. Haupt, a student in the Theological Seminary at Philadelphia, heard that Mission work was to be begun in Minnesota, and he wrote, calling special attention to St. Paul. Upon request he visited Lebanon on Thanksgiving Day, 1882, and gave whatever information he could concerning the field and the importance of starting work without delay, both in Minneapolis and St. Paul. He was more particularly acquainted with the latter city, as his father, General Herman Haupt, was the general manager of the Northern Pacific Railway which was then being built from Mandan, Dakota, westward. The headquarters were in St. Paul, where he resided and where his son, A. J. D., had spent one or two summers. The interview showed that the young man would spend his vacation again in St. Paul, and that he was willing to assist in advancing the work.

Early in January the missionary went to Minneapolis to inaugurate the work and rent a house for his family. The Augustana congregation still occupied the church, but he preached on Sunday evening, January 15th, and

Rev. A. J. D. Haupt

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was able also to hold two morning services. The services were advertised and there was a fair attendance, but the work could not be regularly inaugurated until March. The work of hunting up English Lutherans was at once begun. It was not an easy task for an entire stranger, but by making use of the daily newspapers and following up clues received from friends who knew of persons who had moved to the city, a few were found who still seemed to have an interest in the Lutheran Church.

During the few weeks of his stay he reached nearly every part of Minneapolis, although it was terribly cold. The conclusion was soon reached that the hope of our English Church in the Northwest rested in the gathering in of the young, and thus building up the Church with entirely new material. This conclusion was verified by later experience, and after thirty years he finds that comparatively few of the members in the English Lutheran congregations can trace their ancestry to Lutheran stock coming to the Northwest from Pennsylvania and other Eastern states. The trend of Lutheran emigration from the English churches in the East was not then Northwestward, although twenty-five years previously a number of families had come to Minneapolis who had been brought up in Lutheran congregations in Pennsylvania, but had identified themselves with other churches.

The interest taken by the Minnesota Conference of the Augustana Synod in the establishing of English congregations in connection with said Synod, is seen in the fact that they authorized their executive committee to pay the rent of a house for the missionary, amounting to $35 a month. This was done for seven months, until the house on the lot adjoining the church was vacated and enlarged by the addition of two rooms, which was neces-

sary to accommodate the pastor's family. They also paid for the repairs and addition to the parsonage.

After remaining for a month, and having rented a house, the missionary returned East to arrange for the removal of his family early in March, and then take hold of the work in earnest. Knowing the difficulty of beginning to hold services without a musical instrument, especially where the missionary is not gifted with the talent to act as a leader in singing, and where many of the melodies are new to those who are expected to attend the services, a hint was given to several of the members of "Old Salem," who at once raised the money as a parting gift, for an excellent chapel organ, which was shipped in the same car with the missionary's furniture.

On March 6th the day of his departure arrived, when a throng of the members of the congregation, and other friends, crowded the depot to say farewell. This was indeed a sad matter to his family, and to the congregation to which they were warmly attached. Looked at from a temporal standpoint, it was a forsaking of home and all the attachments of more than half a lifetime, a forsaking of all the comforts incident to the affection of a large and well-ordered Christian congregation, in order to go to a new field and begin the work of building up a congregation where absolutely nothing existed. Besides, conditions were so entirely different, that it almost seemed like going to a foreign country, to begin missionary work among an entirely unknown people; but the faithful minister of the Gospel asks first of all, "Where does duty call?" Like Paul at Troas, he does not continue in Asia when the cry comes, "Come over into Macedonia and help us." So it was here. The work of extending the Church in the language of the country, in the vast un-

occupied field, so long delayed, should be delayed no longer.

At noon on the 8th of March they reached Minneapolis, where they were met by Mr. J. K. Seidel, President of the First National Bank, a Pennsylvanian by birth and of Lutheran parentage, but whose family was brought up in the Presbyterian Church. He at once took them to his home, where the family was made comfortable and continued from Thursday to the following Monday, when they could occupy their own house. This incident is here recorded as a tribute to the memory of those kindhearted people who took them in as strangers and showed them every kindness at a time which otherwise would have been most trying. They have long since departed this life, but will always be held in grateful remembrance by the first English Lutheran missionary to the Northwest.

On Sunday, March 11th, the first service was held, the Swedish congregation having held its last service in the church the previous Sunday. It was announced in the papers that regular English Lutheran services would be begun and a Sunday school started. Seven worshipers were present at that first service. In the afternoon a Sunday school was opened with the same number in attendance. It was indeed the day of small things. But while there were but few, it was a beginning, and the sacred number seven proved a good forecast as to the future.

As the call included St. Paul and Red Wing the missionary visited the first named city soon after his arrival in January, and preached in the First Swedish Lutheran Church on the evening of January 28th. As soon as his family was settled, after his removal from the East, he again visited St. Paul with a view of beginning work

there. His purpose was to strictly comply with his call, and as far as possible, divide his time between the three cities named, giving the largest measure to the place that seemed most important.

After looking over the city for a few days he tried to secure a hall in which to begin services, but without success. While it would be difficult to begin in two considerable cities simultaneously, there was the promised assistance during the summer, and it was hoped, that as soon as the work developed somewhat, the Home Mission Committee would call another man. But the great difficulty in St. Paul was to secure a place to begin services. Halls were to be had, but hardly central for the work, and the rents were so enormous that the missionary concluded to wait until the student A. J. D. Haupt arrived, who was acquainted with the city. Besides calling on a few families, nothing was done in St. Paul until the latter part of May.

About May 18th Mr. Haupt reached home, and at once came to Minneapolis to see what had been done in St. Paul, and to offer his services and assist, as far as lay in his power, in furthering the work. He was advised of the situation and requested, if possible, to secure a hall for service. He succeeded in securing the dining room of a hall on Wabasha Street for which nine dollars a Sunday was asked and paid. It was an enormous sum to pay, especially before any congregation had been gathered and for which the missionary and his assistant were responsible.

A letter was addressed to Rev. P. Sjöblom, pastor of the Swedish Church in Red Wing, where regular English services were desired, and where the Episcopal and other churches were thriving on Lutheran material, requesting an appointment for an English service on Friday evening,

early in April. From that time on services were regularly held every two weeks, always on Friday evening, in the Swedish Church, with a very good attendance. Pastor Sjöblom's idea was that no effort at organization of a separate congregation should be attempted until a decided English sentiment had been created by regular English services, and until an English class had been confirmed, so that there might be a "swarm" out of the Swedish congregation to form one purely English. But his plans seemed eutopian, which they proved to be.

While the beginnings were on a very small scale, as far as the number ready to go into an English congregation was concerned, and the work was oftentimes exceedingly trying, because of the peculiar difficulties which presented themselves, the missionary's reception by the Swedish pastors, Ternstedt, in Minneapolis, Monten, in St. Paul, and Sjöblom, in Red Wing, was very cordial, and he was able to work together with them without any friction. Having gained their confidence from the beginning, he always retained their friendship.

It did not take long to discover that any congregations organized at that time would be made up almost exclusively of Swedish material, with a few scattering descendants of other nationalities and a few recent arrivals from the older portions of the Church in the East.

CHAPTER V

THE FIRST CONGREGATIONS

After the work was regularly begun by the holding of service and organizing a Sunday school in Minneapolis, the one aim before the mind was the organization of a congregation. For this material had to be found, which at first seemed very meager. Regular services had been held for two months without any effort to organize, but the time had come that, if the work was to progress there must be an organized head around which others could cluster and say, "this is our Church." On May 20, 1883, Trinity Sunday, it was resolved to call a meeting, which was held on May 22nd, looking to the organization of a congregation. Those present at the meeting and the one held a week later, when the organization was perfected by the adoption of a Constitution, were indeed an interesting number of men. The first was of Swedish stock, a member of the Augustana congregation, who was advised by his pastor to join the English work. He is now a judge of the Supreme Court of Minnesota. The second was a retired General Synod minister of the East Ohio Synod, who was residing temporarily in the city. The third was a young man from Dayton, Ohio, who the following year again returned East. The fourth was a Norwegian professor in the Augsburg Seminary, who had married an English wife. The fifth was a young German, who understood English fairly well, who soon after went farther West. The sixth and seventh were Pennsyl-

Rev. P. Sjöblom, D.D.

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vanians, one from Lehighton and one from Bloomsburg. Articles of Incorporation were entered for record on June 8th, by which the First English Lutheran Church in the metropolis of the Northwest gained official recognition.

Though the number was small, it nevertheless gave the congregation a legal existence, and when a week later the Lord's Supper was celebrated there were already ten communicants and a young man was confirmed, being the first fruits of the mission.

The question as to the name of the congregation was easily solved, when the missionary called attention to the fact that one-half of his support came from the Sunday School Association of the oldest purely English congregation in the country, which bore the name of St. John's. It was, therefore, unanimously decided that the first purely English Lutheran Church in Minneapolis should bear the same name, in honor of St. John's in Philadelphia.

While the charter members comprised only two of Scandinavian birth, the hope of the young congregation consisted in the gathering of the young people of those nationalities, many of whom were drifting into other churches. This grew, on the part of some at least, out of the desire to learn the English language, and different churches arranged to have Bible classes on Sunday afternoons exclusively for young Scandinavians, by which means they drew many into their congregations. Our English work called attention to the fact that the young people did not need to go away from their own church in order to acquire the English, and so at least one leak was stopped when an English Lutheran congregation was organized. By the organization of a Scandinavian English

Bible Class, which met every Sunday afternoon, a large number left the Congregational Bible Class and came to the English Lutheran. Two of the members of that class subsequently became ministers of the Gospel.

In St. Paul the first service was held June 3d. It had been advertised in the papers and nine persons came to the meeting. An offering was taken up and the amount of the rent of the hall, $9.00, was raised. Several of those present were from a small colony of Lutherans from Morrisburg, Ontario, who had settled on the west side. Steps were soon taken to effect an organization which was completed and the congregation incorporated by the 24th of July, 1883. The number seven figured as promimently in St. Paul as in Minneapolis in the organization of the first congregation.

A serious handicap was the enormous hall rent, and efforts were made at once to find, if possible, a suitable lot and building. Without a dollar to start with, and thrown upon your own resources in a new work among strangers, it was only implicit faith in the promises of God that could lead to success. The missionary entrusted the management of the work in St. Paul largely to student Haupt, who consulted with him with respect to every move to be made. Services were held every Sunday morning, the missionary preaching on alternate Sundays when Mr. Haupt would preach in Minneapolis.

On June 28th a lot was found and purchased. It was in the very heart of the city, but the venture required a great deal of faith when the price of $5500 is considered, of which $2200 was required in cash. Sixty days was the limit of time in which to raise the amount. When the sixtieth day came the money was in hand. But what was to be done for a building? Mr. Haupt found a little

school building, a few blocks from the church, advertised for sale. It was called the Baldwin School, in which it was said that Mrs. Grover Cleveland, who, in later years, as wife of the President of the United States, graced the White House, had, as a child, recited her lessons. This was purchased on July 28th. By dint of hard work the desks were removed the same day and the next day service was held there.

The building was removed to the lot and neatly fixed up and on September 23d was dedicated to the service of God. It was the first dedication of an English Lutheran Church in the Northwest. That was indeed a great day for English Lutheranism in St. Paul. The missionary went to St. Paul on Saturday to see that everything was in order for that important event. As he walked along Sixth Street he was surpised to see coming toward him the Rev. W. K. Frick, with whom he had been asociated in the Alumni Association of the Philadelphia Theological Seminary. Mr. Frick had been called as English professor in Gustavus Adolphus College, St. Peter, and on his way thither stopped over for a day or two to visit his relatives in St. Paul. He came at the psychological moment which would at once identify him with the mission work in the Northwest, for the next day he participated in the dedication of the First Memorial Church Building. The congregation was called the Memorial English Evangelical Lutheran Church of St. Paul, in commemoration of the four hundredth anniversary of the birth of the great Reformer Martin Luther.

For three years these were the only English Lutheran congregations organized in the Northwest. But much foundation work was being done looking to the expansion of the work.

While the charter members of the first congregations did not include many Scandinavians, there being but two in Minneapolis and none in St. Paul, it was soon apparent that particularly in the former city, the majority that would make up the congregation, during the first years at least, would be of Scandinavian stock. Two-thirds of the number making up the catechetical classes were the children of either Swedish or Norwegian parents, the former predominating. In St. Paul this was not so apparent, the population being possibly more mixed, with the Germans predominating.

Immediately after the dedication of the little chapel Mr. Haupt returned to Philadelphia to complete his theological course. From the latter part of September, 1883, until June 26, 1884, the missionary, residing in Minneapolis, had entire charge of both congregations, preaching on alternate Sundays in St. Paul, besides every other Friday evening in Red Wing. In addition to preaching and canvassing the cities, as far as time would permit, classes of catechumens were instructed in the three places. But it is difficult for one man to do the work of three, as each city should have had its separate missionary. But the work was not only kept alive, there was advancement. By the time St. John's in Minneapolis was one year old there were 24 communicant members, and Memorial, St. Paul, had 15 and a class of catechumens had been confirmed at Red Wing, although there was no organized English congregation. They were all young people from the Swedish congregation and their names were recorded in the Swedish Church record.

On May 18, 1884, Memorial congregation extended a formal call to Mr. Haupt to become its pastor as soon as he was ordained in June. They promised to pay $100

toward his salary, which was supplemented to some extent by the Home Mission Committee. The call was accepted, and on July 6th he was regularly installed. This added a second pastor to the missionary force in the Northwest.

CHAPTER VI

FAITH REWARDED

THE beginning of English Lutheranism in the Northwest is in some respects unique. The need was seen and felt by many, but the means to carry it forward had to come, to a very great extent, from the church in the East, as the large majority of those making up the Lutheran population in the states of Wisconsin, Minnesota and westward to the Pacific coast, was composed of different nationalities, most of whom had but recently come to this country. They were German, Swedish, Norwegian, Danish and Icelandic, with a sprinkling of Finnish and Slovak, all of which had their hands more than full in caring for their own, and many, from force of circumstances, were uncared for. It was, therefore, impossible for any mission to assume large financial obligations, and yet, owing to the value placed upon eligible building lots at that time, a large amount of money was required to secure an anchorage in any western city. Who was to assume the responsibility? There was at the time a feeble Church Extension Society in Philadelphia, organized especially for local work and which could not assist any enterprise with any considerable amount of money. The feeble missions organized could assume no obligations. That it was a work of faith and one which required heroic courage is seen from what follows.

The property that had been secured in Minneapolis by Dr. W. A. Passavant, and was held by him, cost

$9000. This was to be deeded to the congregation, as soon as organized, with certain restrictions and they were to give a mortage at 6 per cent. interest, payable semi-annually. The insurance on the church had to be kept up and the missionary was in some way to raise the interest from the time of his arrival on the field. The following table shows the amount the congregation was able to contribute during the first five years of its existence, and also the amount of current expenses, exclusive of pastoral support. These amounts do not include special efforts for special purposes and improvements, and the contributions for missions and other beneficent objects are given in a separate column:

	Receipts.	Current Expenses.	Benevolence.
1883	$ 95.31	$ 59.77	$ 2.25
1884	126.27	98.46	11.00
1885	266.22	96.10	34.25
1886	376.17	146.58	68.97
1887	431.02	127.12	70.20
Total	$1294.99	$528.03	$186.67

During the same period the interest, taxes on the parsonage and for city improvements, and insurance amounted to, in—

1883	$ 857.00
1884	610.23
1885	990.23
1886	810.00
1887	824.63
Total	$4092.09

The total amount of expenditures for current expenses, interest, taxes and insurance during the first five years of the congregation's existence amounted to $4620.12, and

the regular income of the congregation for the same period, not including the offerings for benevolence, was $1294.99, leaving $3325.22 to be provided for by special effort, for which the missionary made himself responsible. This does not include money that had to be raised for repairs and improvements on the building.

To show how the Lord rewards faith an incident is here given which occurred in the Spring of 1885: Our taxes, on account of 165 lineal feet of sewer, in addition to the regular assessment was nearly $200, which had to be paid by June 1st. Besides, there were other obligations, making the whole amount to be raised in thirty days $500. The matter was laid before the congregation, when one of the leading members remarked: "Let us sell out and pay our debts and disband." The missionary replied: "We are not here for that purpose. We will not sell out and disband. Let us have faith. The Lord has helped us in the past, he will help us now. In thirty days we will have the $500." "Well," was the reply, "if you can raise it, all right." A letter was sent to the *Lutheran* clearly stating the case, especially with respect to the enormous tax bill. Then the several members who could contribute anything were seen and about fifty dollars raised. A gentleman in New York was so touched with the letter in the *Lutheran* that he sent a check for $175 toward the taxes. Friends in Minneapolis—not members of the Lutheran Church—were seen, and when the time had expired the taxes were paid and the other obligations met; in short, the Lord had provided the needed $500. Other similar experiences with respect to the work in Minneapolis could be recorded. The same can be said of the work in St. Paul. It was a work of faith. Mention has been made of the lot for a church that was purchased

by Mr. Haupt for $5500, of which $2200 was to be cash, the limit being sixty days. Mr. Haupt went about to collect that money. He received several pretty liberal subscriptions in the city, and also different amounts from friends in the East. But $2200 is not a small amount to raise to purchase a lot in a city where there is little sympathy for English Lutheran work. But the student missionary kept heroically at it, coupling earnest prayer with sincere faith that the Lord would provide what was needed. When the last day came there was just $225 wanting. Committing the matter into the Lord's hands, he started out to raise the balance still needed. By noon he had $110, and as the deal had to be closed he borrowed $115 for one week. But right here we see how the Lord tries the faith of His children and always fulfils His promises. He says: "Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me" (Ps. 50 : 15).

At the same time Pastor Trabert in Minneapolis was busy raising money to pay interest, taxes for two years and for necessary improvements, but with an eye also upon the needs of the work in St. Paul. This was kept before the eyes of the church as much as the other and the special need to secure that lot was laid upon the hearts of the people through the *Lutheran*.

On the day the $2200 fell due and had to be paid, he received letters containing just $115. Knowing that payment had to be made on that day he hastened to St. Paul and learned that the amount he had toward making up what was needed was the exact amount Mr. Haupt had borrowed that afternoon, to be returned in one week. Surely the Lord was in it all and to Him belongs all the praise.

Looking back over those early days of self-denying effort to build up the Church, and seeing how the work has prospered in spite of the almost insurmountable difficulties which from time to time came in the way, we see how wonderfully the Lord sustains those who truly trust in Him, and rewards the faith of those who call upon Him in truth. It was all of God's grace and mercy, because the cause was and is His, and that He desired men to be saved by coming unto the knowledge of the truth, that the Church in the English language took root and grew and prospered. Let no one, therefore, despise the day of small things. Let not God's servants be discouraged, however dark the outlook may be. Being assured that the cause is His, let them go forward in faith, trusting His word and committing all to His care. All He requires is to go forward in the line of duty, not shrinking back because of difficulties, but facing the difficulties as they arise, and by the exercise of tact, trust to His guidance, leaving the outcome entirely to Him.

Along the whole pathway of the English work in the Northwest, and especially in its beginnings, we see the triumph of faith in Christ, who never forsakes His people.

CHAPTER VII

HOW EXPENSES WERE MET

After doing their best, where the members of a Mission congregation are neither numerous nor wealthy, they cannot raise large sums for new churches, nor necessary improvements. The current expenses even, if they are not so very large, must be met, and it requires money to meet them. The proprietor of a hall demands his rent, and if there is a church building, it requires fuel and light to make it comfortable and that it serve its purpose. The missionary cannot always go out and collect the money for everything that is needed. Neither can he always secure some one to open and close the church and prepare it for service. Oftentimes there is no janitor to be had nor is there money at hand to pay him. If wood is used for fuel, as was the case in Minneapolis when the work was started, it sometimes even occurs that he must shake the saw and swing the ax, besides making the fire to warm the church, and light the lamps, where there is neither electricity nor gas. Nor is he loath to do this, if it becomes necessary, in order to establish the Church. It is, of course, very unwise for a minister to do work that can as easily, or perhaps better, be done by some one else. It is always the wisest plan, even in the beginning, to try and secure some one interested in the work to do the mechanical part and to assist in every way possible for the promotion of the services. As soon as you can get some one to do something, however trifling it may seem,

you have promoted in him interest in the work. But as long as this cannot be done, the missionary must be willing to do everything in his power to make the people, who are expected to come to the service, as comfortable as possible.

It was fortunate that the first English missionaries in the Northwest were somewhat skilled in the use of tools, and were not afraid to take hold with their hands whenever necessary. When the Baldwin School House was purchased in St. Paul, to be converted into a chapel, there was no one to prepare it for the first service but Mr. Haupt. He fell to work in earnest, removed the desks, scrubbed the floor, secured chairs, all in one day, so that it could be used the next. But to be used as a church it needed an altar, pulpit and rail. There was no money in hand to at once purchase these, so the missionary secured some lumber and made them, and after they were painted the little building had quite a churchly appearance.

When about the same time the church was being repaired in Minneapolis, the pulpit and lectern were built by the missionary and after thirty years are still in existence and in use. Not, indeed, in the same church, for when Salem Church was built in 1889, altar, pulpit and lectern were sent there. When that congregation was in position to get new altar furniture and St. Mark's Church was built, they did good service there, where, after thirty years, the pulpit is still in use, although somewhat changed, and the altar is doing service at Albert Lea.

It is an interesting fact that other articles necessary for the service of the sanctuary have had quite an itinerary. The Rev. Dr. J. A. Kunkleman had labored in a Mission in Lincoln, Neb. He had received, through

interested friends, a chapel organ, a communion service and a pulpit Bible. When he removed from there he donated the organ to the mission in St. Paul and the communion service and Bible to the Mission in Minneapolis. The organ is still in use in St. Paul, but the communion service has been moved from place to place. When St. John's secured a new one, Salem became possessor of the old, with the understanding that when it is no more needed there, it go to another mission. When Salem secured a new one, it went to St. Mark's on the same conditions. When, later, St. Mark's no longer needed it, it went to Trinity and from there to the Holy Communion, all in the same city. The Bible, after years of service in St. John's, was presented to St. Mark's.

The matter of meeting expenses is always a serious problem where the mission congregation is small, and the people, upon the whole, in poor circumstances; as was the case in the Northwest when the work was commenced. When a chapel was to be built the outside public had to be drawn upon, because there were few Lutherans on the ground who could, or were disposed to, assist. The fact that the existing congregations were in many cases not strong, and composed largely of immigrants of the several nationalities, in itself prevented their giving any aid to an English mission. While it was oftentimes difficult to collect money, it was comparatively easy to secure material. When the missionary undertook to build a church on the west side of the city, where a new residence section was rapidly filling up, and where a friend of the cause had, under the pastor's direction, purchased a lot and held it until a congregation was organized, when it was transferred and a mortgage taken for the price, it would have been very difficult to have collected a great deal of money

for the same. While some money was collected, it was less than a thousand dollars, and yet, when the building was completed, all was paid except $400 out of $2400 that it cost. The plans had been drawn by pastor Haupt, who was his own architect and who was willing to assist others. These were taken to a Lutheran builder who made out a list of lumber and mill work. This list was taken to different lumbermen, who selected what they were willing to give, and so practically the whole amount of lumber was secured. A man who owned a stone quarry furnished nearly all the stone for the foundation, including the hauling; another stone firm furnished the corner stone. The linseed oil mill furnished all the paint, and a brick manufacturer, the brick for the chimneys. A wholesale hardware firm supplied most of the nails and another firm the balance, while a lime manufacturer furnished the lime for the plastering. A reliable stone mason and bricklayer built the foundation and chimneys at a reasonable figure, while a carpenter, a member of St. John's congregation, which was still a mission, was secured as foreman and superintended the building. In this way expenses were reduced to the minimum, and when the following Spring a congregation was organized, the property they secured cost them little more than the lot.

When, some years later, there was a promising field which needed immediate attention, a very desirable lot was purchased, for which the money was borrowed from a prominent business man. There was as yet no organization, but had no advantage been taken of the opportunity which offered at the time, what cost $1500 could not have been secured for several hundred dollars more, and the very excellent location would have been lost. The same method for the building of a church was fol-

lowed and about $1200 worth of material solicited. It was only a few years until a flourishing self-supporting congregation was established. It often cost great self-denial and even hardship to the missionary to take advantage of opportunities for the planting of the Church, as it was done without any aid from a Church Extension Society. Even if such aid had been available, the opportunity might have been lost while the negotiations were pending.

One great feature in mission work in a new field is to know how to keep down expenses, and not overburden a young congregation with a heavy debt. Such a debt saps the life out of the people and blunts their interest in the beneficent operations of the Church. It cannot well be otherwise, because they must strain every nerve to make up interest and provide for paying church debts which sometimes hang over them as an incubus for many years.

It was the aim of the missionary in Minneapolis to have the debt of the Mission congregations as small as possible. In almost every new enterprise some debt must, as a rule, be incurred. A small debt is not always an evil, but will sometimes prove a spur to the mission to work all the harder for its success, so as to get rid of it as soon as possible. But where the congregation is weak, unless there is some individual to make himself responsible, until the congregation has gathered strength enough to assume the burden without embarrassment, the incurring of a heavy debt is a suicidal policy.

The argument is sometimes made, that, in a large city, where there are imposing churches of the different Reformed denominations it is necessary for the Lutheran Mission congregation to build a fine church in order to compete with the other well-established churches. This idea of competition has been the cause of missions being

loaded down with debts of from $15,000 to $30,000 which at 6 per cent. interest meant from $900 to $1800 a year interest, in addition to the support of the pastor, which latter had to be almost entirely borne by the Board of Home Missions. In some cases there was a Church Extension loan of perhaps one-half the amount, so that the annual burden was less; nevertheless the debt was there and had to be paid in due time.

The argument of competing with existing churches for the purpose of attracting members is altogether unworthy the Evangelical Lutheran Church. If persons are attracted by the style of the building they are actuated by an unworthy motive. The Lutheran Church has something better to offer; and if the faith which she preaches does not move the heart, and lead men to unite with her, they lack the first principles of true Christian character. When once a congregation has gathered strength to do so, then let it build the finest edifice it can afford and God will be honored by it. Many a mission congregation has in the course of years become discouraged, because of financial burdens it was scarcely able to bear.

CHAPTER VIII

DIFFICULTIES IN THE WAY

THE difficulties in the way of organizing and building up English Lutheran congregations in a large city, where there are large and influential congregations of the several Reformed denominations, are often very formidable. There may be strong Lutheran congregations of several nationalities, but the Church is not known in the language of the country. The different Reformed churches, being English, have a predominating influence, and the Lutheran, being regarded a foreign church, is looked upon with contempt and as having no right to exist, except in a foreign tongue. This idea is often so rooted in the minds of those who have no acquaintance with the Lutheran Church, not having come in contact with it in the East, that it requires years before they will admit that the Lutheran is no foreign church. Even years after an English congregation has been established with uninterrupted services from Lord's day to Lord's day, there will be neighbors who will insist upon it that it is either a "Scandinavian" or a "German" church. Even after the lapse of a quarter of a century some persons of the different English denominations cannot get rid of their prejudices, and point to an English Lutheran Church as either Swedish or German, and in spite of the fact that the sign near the entrance says in plain words ENGLISH EVANGELICAL LUTHERAN CHURCH. While, with the establishing of numerous English congregations in our larger cities, the time of such

ignorance is rapidly passing, it was the condition during the early period of English work in the Northwest. But it is easier to gradually overcome prejudice than to make an impression upon professing Lutherans who are so imbued with the spirit of temporal advancement, that their religion has become an altogether secondary matter. Many people who come West from Eastern cities, do so for the purpose of establishing themselves in business, and care little for their church. They have no Christian consciousness and would use the church to aid them in building up a business. Coming now to where there is only a small mission, they cannot see in it any advantage in a business way. Business being their main object, they desire to get acquainted with some influential men and so they hunt up some leading church, of whatever denomination, express their readiness to unite with it, make themselves very agreeable and so bid for their trade. While it is a matter so small that it would seem impossible for any one laying any claims to being a Christian to stoop so low, it is nevertheless something quite common.

In 1887 or 1888, a family, members of St. Michael's Church, Germantown, Pa., moved to Minneapolis. Their pastor neglected to inform the missionary of their removal, possibly thinking that they would find the English Lutheran Church. When, in the fall of 1888, their former pastor happened to be in the city, he called on them and afterward gave their address to the pastor of the church. He called on them and found that they had little enthusiasm for their church, and had never once visited it, although they knew its location and it was in walking distance. In subsequent calls he found that they were going to the Plymouth Congregational Church and the daughter called it "our church." Upon further inquiry it was

learned that the man wanted to go into the butter business and was anxious to establish a good trade as soon as possible. When the family had settled down in a good locality one of the first questions asked of their next neighbor was, "Which is the most influential church in the city?" The people, being Congregationalists, naturally replied, "Plymouth Congregational Church." That established their church home because it would give them customers to buy butter. Another case: Two young men came from Summit Hill, Pa. They were found and brought into the mission, and as long as they were simply employees they were faithful. But now they wanted to go into business for themselves. There were no business men in the congregation, and they sought the acquaintance of some men of influence, which was perfectly proper and would not in the least interfere with their religion. Their religious consciousness became a secondary matter. To become connected with some family of business standing will be of material aid in becoming established. The pastor could not help seeing their growing indifference to the church. When he spoke to them about it, the frank but blunt reply was, "We want to establish ourselves in business." All appeals to their better nature were in vain. They married into a prominent church, and landed there for the sake of business!

Others have no Lutheran consciousness and look upon the church as merely a social club. They have a sort of religious feeling that it is important to be a church member, but no real convictions with respect to the doctrines of the Church, consequently their church connections are decided by the claims of society or convenience, or the eloquence of a preacher. A Lutheran woman, whose husband was a Congregationalist, and who had a son clerking in a prom-

inent store, frequently attended the service in the early years of St. John's, Minneapolis. She seemed impressed with the importance of making that her church home and her husband made no objections. But there was no society there for that boy, at least that was what her neighbors constantly told her, and as persistently impressed it upon the young man. That decided her to stand aloof. A man and his wife came from Western Pennsylvania. His wife had been a Methodist, but had united with the Lutheran Church, it being the leading church in the town in which they lived. As soon as they came to Minneapolis the man began to attend the mission, and every time he came he put one dollar on the offering plate. It was hoped that he would make an earnest and active member of the congregation. He seemed pleased with the services. But he lived near a Methodist church, and his wife upon joining the Lutheran church in the East had exacted the promise that, if ever they moved to another city, he would go with her to the Methodist church. She now held him to his promise and there he landed.

But this lack of a Lutheran consciousness you find by many who have been brought up in the Lutheran church right in our large Western cities. The clamor of business and of society has been the devil's bait to attract many who at one time seemed deeply interested in their own church, to forsake her fold for another. Here is a man who is getting rich at a business which appeals only to his own nationality. In this case it is a Swede. Neither he nor his wife are very proficient in English, but they have a daughter and they want to form more prominent social connections than the leading Swedish congregation to which they belong affords. On the plea that their

daughter does not understand the Swedish they seek English church connections. The English Lutheran church is as convenient as any other, but that is too humble. They land in the leading Presbyterian church. Here is another family, this time also Swedish. They are Lutherans and want to remain such, and unite with an English congregation and for a while are very active. They have neighbors who pose in the social circle who have their high class card parties, a sort of society they do not find in the Lutheran congregation. They have a daughter growing up whom the mother wants to become a social leader. She must go to a Sunday school where there is "Society." This time it is the Episcopal church, and as the mother was confirmed in Sweden, she need not be confirmed again, although not confirmed by a bishop. With such conditions our English mission work must contend in our large cities. Not the faith that saves, but social and economic affairs determine in many cases church membership. But alas! how about the souls of such people?

But there are other difficulties the early English missionaries had to contend with and which still exist in some places. It is the attitude of some Lutheran pastors to the English work. While scores and hundreds have been lost to other churches, because of the language, there is not a word of protest as that would be of no avail, nor is there any effort to stop the leakage by trying to establish English congregations. As soon, however, as an English Lutheran mission is established, there is not only vigorous protesting, but every effort is put forth to prevent the people from going to the English services. Some pastors would sooner see the children of their people go to the Sunday schools of the sects than to an English

Lutheran mission Sunday school. This has been learned from personal experience. Said a German pastor of the Missouri Synod to the writer in 1883: "Ich zweifle ob der Lutherische glaube sich in der Englische Sprache fortpflanzen kan" (I doubt whether the Lutheran faith can be propagated in the English language). Soon after, a family belonging to that same pastor left his church and joined the Methodists, and their son is at this writing a Methodist minister in a neighboring city.

What English missionary work in the West had to contend with, and it is still an evil which must be met, is the state church ideas of Europe. There the rule obtains that all children must be confirmed at the ages of fourteen or fifteen. Where the parents are themselves truly Christian and the children are trained up in the faith, they, as a rule, are faithful when they come to this country. But in many cases their religion is a mere formal matter. They come here with no religious consciousness, but when their children arrive at the age of fourteen they want them confirmed. In many cases it matters not in what church, but they must be confirmed, for then the parents think they are relieved of all responsibility and the children have graduated from parental restraint to do as they please. Because of this abuse of the idea of confirmation even Methodists and Congregationalists have introduced it, in order to catch such careless Lutherans. Yet there are many families, who stand aloof from any congregation, who still possess so much Lutheran consciousness as to want their children confirmed in a Lutheran church. Sometimes they send them for many miles that they may "read for a Lutheran minister," that is, be instructed in Luther's catechism.

It happens that sometimes those children become really earnest and faithful Christians, although the parents remain indifferent. But here comes in the pastor's difficulty, for now many of those young people think they are graduated and can do as they please. Their confirmation certificate is their diploma; they have now attained their majority as far as the church is concerned. They have associates who are members of other churches, or altogether worldly, by whom they are led. Their parents have nothing more to say. Where formerly they said, "Go to Sunday school and to church," and were obeyed, the response now is, "I am confirmed and can go where I please." Even where the parents are faithful church members there is often no longer insistance to go either to church or Sunday school, but the children are left to their own will, and to choose whatever companions they please.

The claims of companionship are the ruling principle with many young people, in spite of all a pastor may do and say, and soon they have learned the motto which is so common among some sects, "One church is as good as another," used especially to catch indifferent young Lutherans.

But perhaps the most formidable opposition that must be met is the proselyting practised by the sects. This is often carried on in the most shameless manner. They have their trained women going from house to house to get hold of the children for their Sunday schools. They use all sorts of fads and often resort to schemes of bribery, to draw the children away from the Lutheran Sunday school. What gives them a measure of success is the fact that they require no test as to faith to become church members. If any one says, he loves the Lord Jesus

Christ, it is all that is required, whether he knows anything about the teachings of Christ or not. It is not required that they know the Ten Commandments and the Apostles' Creed, or even the Lord's Prayer. The glamour of religious fads often attracts attention, and the Lutheran church is declared narrow and behind the times because it will not fall into line with the popular current.

While the church, in almost every community, has to contend with some of these things, it is especially difficult in new fields (particularly where prejudice holds sway on the one hand and on the other jealousy), because of the fear that some congregations may lose some members who prefer the English language; and on the part of non-Lutheran churches, because in some cases their source of supply is cut off when an English Lutheran congregation is established, and is able to take care of the Lutheran people desiring the Gospel in English.

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Rev. R. F. Weidner, D.D.

CHAPTER IX

THE WORK ATTRACTS ATTENTION

At first the English work in the Twin Cities received but a passing notice by other Lutheran bodies, but it soon began to attract attention. The best possible use was made of the newspapers to call attention to it, and every legitimate means employed to show that the Lutheran church was not only Scandinavian and German, but that it existed in English also. The work being begun in the year 1883, the four hundredth anniversay of the birth of the great Reformer, Martin Luther, the missionary arranged for a series of lectures in Minneapolis on "Luther and the Reformation," and so sanguine was he of the success of the scheme that he secured the largest hall in the city, the rent for which was paid with the proceeds from the sale of tickets. All things considered, the attendance at those lectures was good and the amount necessary for the hall rent was always secured. While this did not directly aid the mission, it aided in disabusing the minds of the people and in calling attention to the Lutheran church.

But Lutherans of other nationalities soon began to take notice. In St. Paul the congregation began to outgrow the little chapel, and preparations were being made to build a church. It was not a pretentious building, only 36 by 50 feet, but it was built of brick and showed that the congregation was prospering. St. Paul, being a Missouri Synod, or rather a Synodical Conference

stronghold, those people began to feel uneasy and take notice. The idea that the General Council should build up English congregations to which some of their own people, who preferred the English, would be attracted, must in some way be counteracted. What was to be done? A meeting of the Synodical Conference Pastors was held and the matter discussed. One of the leading men remarked: "We must start entirely English congregations or these Councilers will take away our young people." This was the only solution of the problem. Neither did they delay in beginning the work. The German congregations fell into line to aid in establishing an English Missouri Synod congregation and today it is one of the leading churches in the city. While the motive was to prevent their young people from going into a General Council church, it was an instance where "the wrath of man was made to praise God." Had the General Council Committee not made the beginning, it is a question whether, for the next quarter of a century, any English Lutheran work would have been done in St. Paul.

At first the English missionaries were frequently requested to address young peoples' meetings in Scandinavian churches. On more than one occasion the writer was introduced as quite a rare personage, an English speaking Lutheran. Many were under the impression that, since they had never been in touch with the church in the East, there were few English speaking Lutherans. But now having received a taste of services in English and the young people having received their education in the Public Schools, the demand for "the faith of the fathers in the language of the children" soon became quite prominent. At that time very few of the pastors

of the Swedish and Norwegian churches could officiate in the English language, and the few that could hesitated to do so, because they had never put their knowledge of English into practice. This called special attention to the importance of English training in the Theological Seminary.

When the Norwegian Synod contemplated moving their Theological Seminary from Madison, Wis., to Robinsdale, near Minneapolis, Minn., a committee, composed of a prominent Norwegian pastor in Minneapolis, and a theological professor in the Seminary, came to pastor Trabert, the missionary in Minneapolis, requesting his consent to become the English professor. Knowing that his calling was in the pastorate and not in the professor's chair, he declined. The incident is only mentioned to show how, at the time, the English work began to attract attention and how the importance of training students to preach in English was felt.

In 1882 the Rev. Revere F. Weidner had been called as Professor of Hebrew in the Augustana Theological Seminary, Rock Island, Ill. He was the first English professor in any Western Theological Seminary either German or Scandinavian. In this respect the Swedes were ahead and first saw the importance of training a ministry that could preach in English as well as in Swedish. But when now English congregations were actually being gathered, and the desire for English on the part of the young people was beginning to make itself felt, there were some who began to make diligent effort to meet the want, while others could not see why the young people should desire English, as long as the parents spoke the mother tongue, and they were in position to learn it. Such looked with disfavor upon the English work, and regarded it entirely

unnecessary. But from force of circumstances it was obliged to grow into favor.

Here and there pastors began to see how the different English speaking sects made every effort to attract the children of Lutheran parents, and they welcomed the English Lutheran Mission; while those who were able tried to provide the need, as best they could, by an occasional English service, and by English classes in the Sunday school. In some cases the pastors were far in advance of the laity. The English question sometimes became a burning question in congregational meetings. In spite of the pastors' pleadings that some provision should be made for those who preferred the English among the young people, they were bitterly opposed, and often absolutely forbidden to have English preaching in the church at the time for the regular service.

But if anything is to be accomplished there must first be agitation. Stagnation is death to any cause This is true with regard to the Church as well as in worldly affairs. The fact that the question with respect to the use of the English language was raised in many congregations was a good omen, in spite of the hard feeling it sometimes engendered. It was quite natural for some of the older people to cling to the mother tongue with great tenacity, for fear that in a short time they might be deprived of the regular services of the sanctuary, if only occasionally, in the language of their fathers. The very thought, that a church which they or their fathers had erected, in which the grand chorals in German or Swedish or Norwegian were sung, and where they listened to the preaching of the Gospel in the language which had comforted them in their sorrows, given encouragement in perplexity, which had thrilled their hearts with the

promises of God, should now be used for worship in, to them, a strange language filled their hearts with grief. But those are only some of the symptoms which indicate the approach of a new era in Church work. Unpleasant as the agitation may seem at the time, because of the bitterness shown and the manner in which it is often resented by those who cannot enter into the feelings of those who have come to a new country and with tremendous sacrifice built themselves a house of worship, the end of it all proves how God leads His people, often in mysterious ways, for the furtherance of His work. Much of the bitterness caused by the transition from one language to another might often be avoided, if there was more consideration of the prejudices of those who cannot see the situation as others do, and the exercise of greater tact in meeting them.

CHAPTER X

THE WORK EXPANDS

WE now come back to where we left off at the end of Chapter V. While the work was being carried forward in the two original congregations, the eye was kept on other fields. Services were held every two weeks at Red Wing in the Swedish church, and both in 1884 and in 1885 classes were instructed and confirmed as members of that congregation, in the hope that soon a number of their members would, with them, swarm out and found a distinctively English congregation, which was the earnest wish of the pastor. But the majoirty of the congregation did not favor such a move, and in the Summer of 1886 pastor Sjöblom accepted a call to another part of the State. His removal brought the darkest period to the English mission. Soon after his departure the Church Council came to the conclusion that they needed no English services in the church, but offered the use of the school house to those who desired English preaching. This brought about a crisis which proved favorable to the mission work. The missionary informed the few persons who desired to see a distinctively English Lutheran congregation in the city, that the only thing to do was to organize and to do it as soon as possible. He also stated that a hall should be rented and the work separated entirely from the Swedish congregation. His advice was taken, and after holding one service in the inconvenient parochial school building, the hall was obtained and services held regularly every other Sunday evening.

St. Paul English Lutheran Church, Red Wing

A meeting was called for the purpose of effecting an organization, in the office of the Probate Judge, N. O. Werner, who was a member of the Swedish congregation. There were six present at the meeting, of which three aided in discussing the matter and giving advice, while the other three became the charter members. It was indeed a small nucleus, but it was a beginning. The question as to the name of the congregation was settled by one of the organizers stating that, as St. Paul was the first great Christian missionary, we should adopt the name "St. Paul's" as the most appropriate for the mission. The suggestion was at once adopted. The congregation was incorporated December 4, 1886. In the meantime the missionary visited Red Wing every other week, preaching on Sunday evenings, and on Monday instructing quite a large class of catechumens. A Sunday school had also been organized, which grew quite rapidly. In the Spring of 1887, when the class was ready for confirmation, the use of a Norwegian church was secured in which to conduct the confirmation service and celebrate the Lord's Supper. A number of members were received by letter, and the congregation now numbered about thirty. For two years longer the congregation was held together by regular visits from Minneapolis, until in the Summer of 1889, when the Home Mission Board sent the Rev. C. B. Lindtwed to take charge of the work.

Another field opened up providentially on the West Side in St. Paul. A colony from Morrisburg, Ontario, had settled in that section of the city and had united with the Memorial congregation on the East Side. At a baptism on a Sunday afternoon in April, 1886, there were eighteen persons present, of whom ten were members of Memorial Church. They urged the pastor, the Rev.

A. J. D. Haupt, to hold afternoon services in that section, as the distance was so great to the church on the East Side. A hall was rented and services begun, a Sunday school being organized on the 16th of May, and on July 9th Holy Trinity congregation was incorporated.

During the Summer of 1884 the Rev. W. F. Ulery, of Greensburg, Pa., a member of the Home Mission Committee of the General Council, was sent out to inspect the missions. He also visited North Dakota and was so favorably impressed with the country that he contemplated the settling of a colony in that state. In the fall of that year, he, himself, undertook to do mission work in that State, making Bismarck, the capital, his headquarters. Here a lot for a church was secured. He also visited Jamestown and Valley City, and occasionally Fargo, to lay the foundation for English Lutheran work. In July, 1885, he returned East in behalf of the cause in North Dakota, leaving the work in care of Rev. W. O. Wilson. But Mr. Wilson did not continue long and when the Rev. Mr. Ulery returned to Bismarck, he found the work so demoralized that he thought it best to discontinue and to concentrate his efforts on Fargo, as the most promising point in the State at that time. Here it was difficult to secure a place in which to hold service, and for a while the waiting room of the C. M. & St. P. Ry. Station was used. In order that the work would prove a success, it was necessary to secure a lot and build a church, that the future congregation might have a church home. In the Spring of 1886 three lots were purchased centrally located for the church. Ground was broken in July, and on the 25th of the same month the corner stone was laid, the missionaries, Trabert and Haupt, together with W. K. Frick, of Gustavus Adolphus College, St. Peter,

Rev. W. F. Ulery

taking part in the services. The church was finished and consecrated on the 28th of November, the same year.

While there were a number of persons interested in the English work at Fargo, the time had not yet come for the regular organization of a congregation, and a whole year elapsed before the effort was made. The first regular communion was held on Easter, 1887, when ten came to the altar, and the following Sunday (April 17th) steps were taken toward an organization, which was completed on May 18th. The following July the Rev. Mr. Ulery again returned to the East, and the Rev. G. H. Gerberding was called to take his place. From that time the work has steadily progressed and St. Mark's has become one of the leading English congregations in the city of Fargo.

There were, moreover, other points that attracted the notice of the missionaries. Attention was called to Brainerd, where were located the shops of the newly completed Northern Pacific Railway, and Rev. Mr. Trabert, of Minneapolis, visited that city and preached in the Swedish church, but the field was not ripe for English Lutheran work at that time. From a newspaper clipping which was sent to him, his attention was specially called to Duluth, which he visited in 1884, and found a very few English Lutherans. Services were also held in the evening, in the Swedish church. While nothing could be done at the time, owing to the distance from Minneapolis, and no one being available to go and make a beginning, the place was kept in mind and an annual visit made for several years. In the Summer of 1887 several families were found who could form a nucleus for an English congregation. These were gathered during the annual visit, and with their aid a Sunday school was organized, and

also a congregation which was regularly incorporated under the name of Holy Trinity. The Home Mission Committee was requested to send a man as soon as possible. But as the means for his support were not available, no man was sent. Services were kept up for one whole year by the missionary from Minneapolis visiting Duluth once a month, or sending some one in his place. During the next year some of the leading members of the feeble mission left the city, which still more crippled the enterprise, and the work was temporarily suspended. It was again taken up the following year, when the congregation was reorganized under the name of "St. John's," in honor of St. John's, Philadelphia, from which came a good portion of the missionary's support. The pastor, under whom the work was finally started and carried forward, was Rev. H. L. McMurray.

An incident in connection with the work at the head of Lake Superior, before a mission was regularly begun at Duluth, gives a bit of missionary experience. A mission meeting was being held in the Swedish church. There was a small congregation on the other side of the bay, in Superior, Wis., where arrangements had been made for an English as well as a Swedish service. The distance across was six miles. The pastor at Duluth, the Rev. C. J. Collin, accompanied the Rev. G. A. Stenberg, who was to preach in Swedish, and G. H. Trabert, who was to preach in English. When the party reached the dock the last boat had gone. What was to be done? The people in Superior dare not be disappointed. To row six miles in an hour would require so much effort as to unfit the oarsmen for other work, especially as there was considerable wind. It happened that Mr. Stenberg had been a sailor, and so a sailboat was hired. The party reached

the other shore in time and secured the boat, both at the bow and the stern, to keep it from being injured by the waves. There was a fair attendance at the service, but as the wind began to blow almost a gale, the preachers became a little uneasy. The service over, all hastened to the boat. Some of the good people of Superior begged the party to stay there all night, as it was quite a risk to attempt to return. The night was pitch dark, and the sailor preacher was not acquainted with the water, besides it was difficult for an inexperienced man to distinguish the lighthouse on the inlet at the other side from the numerous lights in the neighborhood. What was to be done? There were those on the other side, especially the wives of two of the pastors, who, it was believed, saw the party start out in a sail boat, and if now they did not return, it was feared they would become uneasy for fear they might have met with misfortune. It was therefore resolved that Rev. Mr. Stenberg should stay all night and bring the boat back the next morning, and the other two, Revs. Collin and Trabert, would walk, via the N. P. Railway bridge, just completed, a distance of over ten miles. A luncheon was served by one of the families of the congregation, and at 10 P. M. the party set out on their journey. Upon reaching the bridge, they found that for fully a fourth of a mile they had to walk on the cross-ties before reaching the sidewalk for pedestrians—the bridge being about two miles long. Without any mishap they reached Duluth as the clock struck the midnight hour. A half-hour later they were at their lodgings and found all sleeping peacefully. Their fears had been groundless, but it was quite an experience in connection with the first English Lutheran service in Wisconsin.

CHAPTER XI

A BROAD OUTLOOK

AMONG the members of the Swedish Augustana Synod there were some great men who had a broad outlook. Although they had their hands more than full in caring for the thousands of immigrants who came to make themselves a home in this country, they saw how the rising generation, especially through the Public Schools, was gradually becoming English, and which must in due time be ministered unto in the official language of the country. Among those noble and zealous men may be mentioned Dr. T. N. Hasselquist, Dr. Erland Carlson, Dr. E. Norelius and Dr. P. Sjöblom, who, together with others, all born and educated in Sweden, saw the need of the use of the English language in the services of the Church as soon as there were those to whom it was more familiar than the language of their fathers. They realized how the proselyting efforts of the American sects would draw many away from the faith unless they could be met on their own grounds by using the language of the country which the young people were so eager to learn.

In order to meet the coming wants they already at an early period saw the necessity of English instruction in their colleges and theological seminary. In fact, at the very beginning of the educational work of the Augustana Synod, way back in 1864, they already saw the importance of having an entirely English professor. It was then The *Scandinavian* Evangelical Lutheran Augustana Synod,

Rev. J. P. Uhler, Ph.D.

inasmuch as that part of the Norwegians which now constitutes the "United" Church, were joined with them. It was organized in 1860 and at once established the Augustana College and Theological Seminary at Chicago, which in 1863 was removed to Paxton, and in 1875 to Rock Island, Ill. In 1864 the Rev. W. Kopp, a member of the West Pennsylvania Synod, became the first English professor. He continued until 1867, when, on account of ill health, he was obliged to resign. Another English professor was at once secured, the Rev. Dr. S. L. Harkey, who continued from 1867 to 1870, when the amicable separation of the Norwegians from the Swedes took place, which resulted in the organization of the Norwegian Augustana Synod. The Swedes being the stronger body and being the main founders, retained the institution; and on the resignation of Dr. Harkey, at once elected Prof. Andrew Lindstrom, a Swede indeed by birth, but who had studied in Springfield, Ohio (Wittenberg College), for some years. He only continued as English professor for one year.

Realizing the great importance of an English professor, they again applied to Dr. W. A. Passavant to recommend a suitable person. This resulted in the calling of Prof. H. Reck, who continued until 1881. With the firm conviction that more stress should be laid upon theological instruction being given in the English language, the Synod, in 1882, elected the Rev. R. F. Weidner, of Philadelphia, a member of the Pennsylvania Ministerium, professor of Exegesis and Dogmatics.

The election of Prof. Weidner was the longest step in advance, on the part of the Augustana Synod, to provide for an English ministry, or rather, to enable its ministers to officiate in English as well as in Swedish. That in-

augurated a new era in theological instruction in the Seminary at Rock Island, Ill., which meant much for the future of the Augustana Synod. Prof. Weidner was English, and he at once took advanced steps with respect to the use of the English language as a medium of instruction. With the heartiest co-operation of his fellow professors, Drs. Hasselquist and Olson, the former Swedish Seminary became bi-lingual, and the foundation for a future English Augustana Synod ministry was laid.

While English instruction was given in the college by Prof. A. W. Williamson, the son of a Presbyterian Missionary (but who became a good Lutheran), since 1881; in 1888 Dr. E. F. Bartholomew, who had been president of Carthage College, was added to the faculty. From that time on the instruction in the college has been chiefly in the English language.

What has been said of the institutions at Rock Island is also true of Gustavus Adolphus College, at St. Peter, Minn. That institution belonged to the Minnesota Conference of the Augustana Synod, and was gradually developing into a full college. In 1878 the Conference called Prof. A. W. Williamson as its first distinctively English professor, who continued until 1881, when he was called to Rock Island. In 1880 the Rev. J. S. Koiner, who had been a student at the Philadelphia Theological Seminary, was called and continued for one year. Upon the removal of Prof. A. W. Williamson, the Rev. J. A. Bauman, of the Pennsylvania Ministerium, took his place and continued until 1884, when he was called as professor in Muhlenberg College, Allentown, Pa.

Realizing the necessity of more instruction in college being given through the medium of the English language, the Conference in 1882, called an additional English pro-

fessor the Rev. J. P. Uhler, also of the Pennsylvania Ministerium, who has continued with the institution ever since. He has been for a number of years Vice-President of the College, and after the resignation of the President, Dr. P. A. Mattson, in 1911, became the acting President. In 1883 the Rev. W. J. Frick, of Philadelphia, was added to the faculty, who continued until 1888. After the removal of Prof. Bauman in 1884, the Rev. John Sander, also of Pennsylvania, entered the institution and continued until 1903. Upon the retirement of Prof. Frick, the Rev. H. K. Shanor, of the Pittsburgh Synod, was added to the faculty, and continued until 1892, when Prof. J. D. Spaeth took his place and remained for one year.

We here see that from 1875 Gustavus Adolphus College had one or more exclusively English professors, and from 1883 until 1893 there were continually three who had been secured from the Church in the East. This shows a broad outlook with respect to the importance of English as a medium of instruction in a professedly Swedish institution. Since the early nineties it was no longer necessary to go East for English teachers, and the English is almost exclusively the medium of imparting knowledge, except for Swedish language and literature.

Bethany College, Lindsborg, Kan., was founded later by Dr. Carl A. Swenson, and from the beginning placed the English on the same level with the Swedish as the medium of imparting knowledge.

Up to 1883, when the first English Lutheran congregations were organized in the Northwest, there were no Swedish, nor Norwegian or German congregations on that territory, in which the English language was used in part in the public services. Among the Scandinavian churches throughout the country the need for the English was not

felt, especially since during the eighties the influx from the home countries was at its height. Nevertheless, the need of English work was beginning to make itself felt, and there were those broad-minded men who, though unable to supply the demand, were ready to welcome English pastors from the church in the East to come and gather in those who, because of the language, were no longer at home in the churches in which the fathers worshiped. It was this feeling of the importance of the use of the English language for the future development of the church that enabled the work to be begun without friction, and enjoying the hearty good will of the Swedish brethren. That after a while more or less friction occasionally arose in some quarters was only what could be expected as long as human nature is still debased by sin. Jealousy, for fear some persons may want to leave the mother congregation and join the English Mission, and that eventually the former might become weakened and the latter occupy the place which the former claims, can not be avoided. If often exists where there are rival congregations using the same language. Then there will be misunderstandings between brethren, fears that the integrity of the Synodical body will be affected; fears lest the institutions of mercy as well as of learning will be caused to suffer, because of the withdrawal of the English congregations from the Synodical relations. Such experiences the Church has had wherever there was a transition from one language to another, especially where exclusively English congregations were established.

Great care was taken on the part of the first pastors to avoid all occasions for friction. They united with the Augustana Synod, an altogether Swedish body, and felt quite at home among the Swedish brethren. They were

warmly welcomed and treated, upon the whole, with great consideration and kindness. They endeavored to respect the discipline of the Synod, and fell into line in its peculiar work, and the support of its institutions. To them the Church was first, and language and nationality came afterward. In the meetings with the Swedish brethren, whether in Synod or Conference, in mission meetings or pastoral associations, there was never any distinction made because of nationality or language. In fact, one of the English pastors was for six years president of the Twin City (Swedish) Pastoral Association. One was for two years a member of the Executive Committee of the Conference, which has nothing to do with the English work whatever, but was principally concerned with the planting of Swedish missions and securing missionaries to extend the Swedish work. The English pastors were elected delegates to the General Council, and one was for two years on the Board of Directors of Gustavus Adolphus College, and, had the work continued in connection with the Augustana Synod, there is reason to believe that the same conditions would, to a considerable extent, have continued; but a crisis came unexpectedly which pointed to a change in policy on the part of several congregations. Moreover, there were other influences at work which finally decided the change.

Several congregations had been organized, none of whose members who were eligible to be delegates to Synod or Conference, could understand the Swedish language, which was necessary in order to understand, and take part in the proceedings. These protested against uniting with a body whose language they could not understand. Nor could they or their pastors be censured for this, although the latter could, in the course of time, have

become familiar enough with the language so as to follow the proceedings. But not so with the congregations, to which, as well as to the pastors, it was a serious handicap. Had the congregations been composed mostly of descendants of Swedes, it would have been different. But as the English Mission work embraced especially all unchurched Lutherans of every nationality, some of the Mission congregations had mostly of German, others of Norwegian stock, with few or no Swedes. Others had the descendants of five or six different nationalities. It was, therefore, quite natural that those should desire to belong to an entirely English Synod. That several congregations, therefore, requested to be dismissed, to unite with an entirely English Synod, which request was granted, was no reflection on the Augustana Synod. Neither did such withdrawal prove a lack of interest on the part of the Swedes in the English work. It only meant a change of conditions, and it tended to stimulate them to greater activity in the extension of the Church in the English language.

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ning of a new era in the English Mission work. Several weeks before the meeting, the Home Mission Committee sent one of its members, the Rev. F. J. F. Schantz, D. D., to make the round of all the General Council Missions in the West, and inspect the work. This duty he faithfully performed, traveling as far as Fargo, North Dakota, which was then the remotest outpost. As the time for the meeting of the General Council approached, the interest, both East and West, became more and more marked, and it was a great satisfaction to note that it was indeed the record convention, having more accredited delegates in attendance than were present at any previous meeting. While the English Home Mission work always claimed a fair share of attention at the conventions, the fact of the Council meeting on the territory of its greatest Home Mission field, seemed to add a wonderful stimulus to the consideration of the report of the Committee. There was the determination to enlarge and extend the work as far as possible, and the Committee was instructed to elect a Superintendent, and such other agents as would be necessary to carry out its lofty purpose to extend the Church.

This action of the General Council soon began to bear fruit. Acting upon the instructions given the Committee at Minneapolis, the Rev. Wm. A. Passavant, Jr., was called as Superintendent of Missions, and he entered upon his work in July, 1889. This put new life into the Home Mission situation. At the next meeting of the General Council at Pittsburg, Pa., the field was described in the following language: "Whilst the openings for English Mission work may be found all over the Eastern States, the main field for your Committee's work is in the West. It is a vast field. One may take a steamboat at

the mouth of the Mississippi River and by the time he reaches the head of navigation in the Missouri, he will have covered a journey equal to the distance that stretches between New York and Constantinople; and even then he will be hundreds of miles within the interior of our immense western territory. . . . It is a Mission field dotted with vast cities of marvelous growth. In this mighty territory, Wisconsin, Minnesota, Dakota, Montana, Washington, Oregon and Utah constitute the *special* field of the General Council's English Missions. These States have 450,000 square miles, scores of cities and millions of people. The Lord has called us to the work of founding English churches in this vast region." (General Council Minutes, Pittsburgh, 1889, p. 37.)

Soon after the meeting of the General Council in Minneapolis in 1888, and before the proposed Missionary Superintendent had taken charge of the work, the Committee's attention was called to the importance of occupying the leading cities on the Northwest Coast. A missionary was invited to go in December and explore, especially Portland in Oregon, and Tacoma and Seattle in Washington, but he declined. Two months later, the necessity of prompt action became pressing, and Rev. W. K. Frick, professor at Gustavus Adolphus College, St. Peter, was telegraphed to, to at once go and visit the Coast. But his duties at the college prevented immediate action. Then the Rev. G. H. Gerberding, pastor at Fargo, N. D., was commissioned to go and canvass the cities named, in the interest of Home Missions. Mr. Gerberding at once accepted this special duty and as soon as possible hastened to the Pacific Coast.

The going of a missionary to the Northwest Coast just at that time seemed providential. After having visited

the cities Portland, Tacoma and Seattle, and spent three weeks in the canvass, he was surprised on a Saturday to meet the General Home Mission Secretary of the General Synod, Dr. S. B. Barnitz, and a leading member of its Home Mission Board, Dr. J. A. Clutz, who had come there to pre-empt the territory for the General Synod. It was a fortunate circumstance that Mr. Gerberding did not meet entire strangers, for he had been acquainted with Dr. Barnitz for years. Drs. Barnitz and Clutz were no less surprised than was pastor Gerberding. He impressed upon them that he had pre-empted the field, and protested against any attempt on their part to jump his claim.

It was during that consultation that he impressed upon them that the Northern Pacific Railroad ran through General Council territory, as far as it was occupied, and that the General Council claimed the Northwest. He impressed them with the fact that there were a score of places in California alone that needed them. There was an unofficial agreement between the Rev. G. H. Gerberding as representing the General Council, and those representatives of the General Synod, which has stood for over a score of years, although it was often protested against on the part of members of the latter body, when it desired to invade General Council territory. A joint Committee, officially appointed by the General Synod in 1911, met a similar Committee of the General Council during the Fall of that year, and after mature deliberation agreed upon the division of territory as it had been unofficially accepted. This agreement was rejected by the General Synod at its convention in 1913.

After a five weeks' canvass of those coast cities by Mr. Gerberding, he started East, stopping over at Salt Lake

City, Utah, where he preached in the Swedish church. He found some English Lutherans and arranged to occupy that city with an English congregation. From there he went to Denver, Col., where he found an old friend, the Rev. W. P. Shanor, whom he sent to Salt Lake City to hold the field, until the proposed Superintendent of Missions would come and set the work in motion.

The Mission Superintendent, realizing the importance of his office, at once set to work to arouse greater interest in the Home Mission cause. At the meeting of the General Council in Pittsburgh it was resolved to fix the Sunday nearest Reformation Day, October 31st, as Children's Home Mission Day, for a special Home Mission offering. This was kept before the church, and while only a limited number of congregations fell into line to gather contributions at that time, there was seen a decided advance in the amount received during the two years ending with September, 1891, over that of the previous biennium. From September, 1887, to September, 1889, the total receipts were $10,146.53, which was increased during the next two years to $18,947.99.

Soon after entering upon his work, he made a tour of the Mission field. He purchased building lots in the cities that had been visited on the Pacific Coast, and in Salt Lake City, Utah, and made every effort to secure missionaries for the several unoccupied stations. The great handicap in the extension of the work lay in the fact that there was no Church Extension Fund from which loans could be made to the Missions, without interest, until they were able to take care of themselves.

At the meeting of the General Council in Pittsburgh in 1889 the Superintendent, W. A. Passavant, Jr., said in his report: "A difficulty which cramped and retarded

us and increased the expense of Missions more than words can describe, is the *entire absence of an adequate provision for church extension.* Is it not time to face this issue? Ample provision should be made at this convention for a church extension society or committee." A committee was appointed to report at the same convention on "a plan of securing a church extension fund to aid in the work of Home Missions." That Committee reported the following recommendations:

"1. That the nature and importance of this work be especially pressed upon our congregations by the pastors and through the church papers, in order that the membership may contribute to its support by their offerings and be led to remember the same by bequest and legacy.

"2. That a committee be appointed to take into consideration the proper arrangements to be made for the promotion of church extension, and that they confer with the Lutheran Mission and Church Extension Society now in existence and approved by the General Council in reference to this matter.

"3. That until permanent arrangements are made, all funds raised for this cause be placed in the treasury of the Lutheran Mission and Church Extension Society, to be held and managed by it in trust for the General Council, in accordance with the purposes and intention of the donors."

This was the first move in the direction of a Church Extension Fund for the benefit of the English work of the General Council beyond the environment of Philadelphia. In 1871 a number of ministers and laymen in Philadelphia organized a Church Extension Society which was duly incorporated, the object being to help missions in that city and vicinity. With the calling of a Superintendent of English Home Missions, the Church Extension idea

Rev. G. H. Gerberding, D.D.

was made to embrace the whole General Council, and every Synod interested in the general English work was asked to contribute to the fund from year to year.

It was to carry out this purpose that the Committee was appointed in 1889. So important was the matter regarded by the Committee that they set to work at once to perfect arrangements with the existing Church Extension Society to enlarge its scope and become custodian of the funds for the larger work. Although the General Council did not meet until in 1901, they already in January, 1890, met the officers of the existing Lutheran Mission and Church Extension Society in Philadelphia, and proposed to them the appointment of the Rev. W. A. Passavant, Jr., the Missionary Superintendent, as an agent for the collection of funds for the purpose of Church Extension. This resulted in the adoption of the following by the Society:

Resolved, "That in accordance with the action taken by the General Council of the Evangelical Lutheran Church in North America, at its annual meeting in Pittsburgh, in October, 1889, and subject to the approval of the Committee of English Home Missions of the General Council, the Rev. W. A. Passavant, Jr., the Superintendent of English Home Missions of the General Council, be authorized to act in the name and by authority of this Society in presenting the objects and powers of this Society to individuals and congregations; incidentally, in connection with the performance of his duties as Superintendent of English Home Missions, and that he be requested to specially indicate the willingness of this Society to act as custodian or depository of any funds intended for objects of Church Extension, and to take and hold the title of any lot or lots of ground intended to be pur-

chased or donated for the erection of church buildings." It also resolved, "That this Society report to the General Council at its annual meeting any action taken by this Society in connection with Church Extension operations of the General Council."

By this action of the existing Church Extension Society, it was virtually made part of the General Council's machinery to promote the English Home Mission work. Mr. Passavant at once began to interest the congregations, as far as possible, in the church extension work, feeling convinced that the General Council would at its next convention, in October, 1891, adopt the Committee's recommendations. This added fresh stimulus to the Home mission work; for, with a Church Extension Fund, from which loans, without interest, could be made to needy missions, many points could be occupied which would otherwise have to be passed by.

The Superintendent of English Home Missions, as Agent of the Church Extension Society, proposed that the season of Lent would be most appropriate for church extension offerings, and by the use of pyramids for the gathering of the offerings, interested the Sunday schools, which responded heartily from the beginning, wherever their interest was enlisted by conscientious pastors.

It was at that meeting in Buffalo, N. Y., in 1891, that the Home Mission Committee ceased to exist, and became the "Board of English Home Missions."

It can be truly said that the meeting of the General Council in Minneapolis in 1888, and the calling of a Superintendent of English Home Missions marked the beginning of the more rapid development of the English Home Mission work, causing it in a short time to reach from the Atlantic to the Pacific Coast.

CHAPTER XIII

EXTENDING EASTWARD

Up to January, 1890, there was no organized English Lutheran congregation in any of the cities of Wisconsin. Since 1883 the Twin Cities, Minneapolis and St. Paul, Minn., were the centre of Northwestern English Home Mission operations. From there the work expanded northward and southward and westward, but the older state, Wisconsin, and the older and larger city, Milwaukee, was still without an English Lutheran Church. This may seem strange, especially since the great champion of English Missions, Dr. Passavant, had founded a hospital there already in 1863. But Milwaukee was pre-eminently a German city, and did not seem so ripe for English work, and peculiar difficulties seemed to be in the way of making a beginning by a Committee of the General Council. But after the meeting in Minneapolis the eyes of the Home Mission Committee began to be turned eastward as well as westward.

In the Spring of 1889 the Rev. W. K. Frick resigned his position as professor in Gustavus Adolphus College, and the hand of Providence pointed to Milwaukee, to which point he was called by the Home Mission Committee to lay the foundation for an English congregation. He arrived in the metropolis of that great Lutheran State on September 17, 1889. He there met with practically the same experience as did the first missionary in Minneapolis.

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He was a stranger in a strange land, without any clue as to where or how to begin. He called on the Rev. J. C. Jensen, pastor of a Norwegian Church of the Norwegian Augustana Synod (the following June this body was merged in the United Norwegian Church, and this same pastor, J. C. Jensen Roseland, became the first Secretary of that body, an office which he has retained ever since). In Pastor Jensen, the English Missionary found a true friend and brother, who gave him every possible encouragement. With his aid a hall was found, which, though centrally located, was rather difficult of access, being a rear room, on the third story. After three weeks of earnest work in trying to find Lutherans who were interested in English services, the first service was held October 13th, with twenty-seven present. A Sunday school was begun, and on January 5, 1890, the Evangelical Lutheran Church of the Redeemer was organized.

But a Mission cannot live long and prosper in an inconvenient hall, hence the question of a church property at once became a vital one. As lots centrally located were exceedingly high, help was needed, and a man was found who would advance the money at a reasonable interest. Mr. J. A. Bohn, of St. John's Church, Minneapolis, had already advanced money to secure lots for churches at the western outposts, and his kindness made it possible for the mission in Milwaukee, within a year from its organization, to worship in their own church home. The corner stone was laid on September 14, 1890, and the church consecrated on December 14th. This was the beginning of a work which in the course of time began to expand, showing not only the importance, but also the ripeness, of the field for English Lutheran work.

The Rev. W. K. Frick was the man adapted for the

Rev. W. K. Frick, D.D.

work of laying the foundation in the metropolis of Wisconsin. He looked southward and saw the city of Racine, which he visited in 1891, and held English services semi-monthly, for which he secured the use of the Norwegian church. But it was impossible to do efficient work in two cities at the same time, so after the lapse of several months, he discontinued at Racine, devoting all his energies to Milwaukee.

For eight years there was but one English Lutheran church in the great Lutheran State of Wisconsin. Congregations had been planted in Minnesota and on the Pacific Coast, but nothing had as yet been done in the growing cities of the Badger State. Mr. J. A. Bohn, of Minneapolis, was a member of the Board of English Home Missions, the meetings of which he conscientiously attended, and where he kept the work in the Northwest constantly before the body. While pressing home the interests of the Church in the Northwest, at a meeting held early in 1898, he was asked, "What are the congregations in the Northwest doing to advance the work? What fields are you opening up?" Upon his return he said, "We must be more aggressive and show the Church in the East that we are intensely in earnest in pushing the work here, if we want their assistance in building up English congregations in the Northwest." He called on Hon. C. A. Smith, a member of Salem Church, Minneapolis, and proposed that they jointly provide for the beginning of work in the cities of La Crosse and Racine, Wis. Mr. Earnest A. Trabert, who had just graduated from the Chicago Theological Seminary, was called to begin work in La Crosse, and student C. K. Lippard was called to Racine. The Rev. Mr. Trabert did not know a soul in La Crosse, and it was not an easy task for an in-

experienced young man to begin work in a strange city with no point of vantage whatever from which to start. After looking over the field for some time, he at length rented a hall and made known as far as possible, through the papers, that English Lutheran services would be held June 5, 1898, both morning and evening. The attendance at the morning service was not very encouraging, only six having found the place. But in the evening some thirty appeared, and they were so deeply interested that the collection more than covered the hall rent. On June 16th he was ordained at the meeting of the Evangelical Lutheran Synod of the Northwest, in St. John's Church, Minneapolis, and became the regular pastor of the Mission in La Crosse.

After continuing the work for several months, he was able, on September 9th, to organize the Evangelical Lutheran Church of the Holy Trinity, with nine charter members.

The work at Racine was begun simultaneously with the work at La Crosse. Student Lippard, while also an entire stranger, had this advantage, that he was acquainted with a Danish Lutheran pastor in whose church he could hold the first service on Sunday afternoon, May 8th. The Danish congregation kindly granted the use of their building until an organization was effected in September. At a meeting held on September 4, 1898, at which the Rev. W. K. Frick, of Milwaukee, presided, thirty-four charter members united in the organization of the Evangelical Lutheran Church of the Holy Communion. This was by far the strongest mission congregation that had been hitherto organized in the Northwest. For two years this mission was kept alive by students from the Theological Seminary in Chicago, until May 1, 1900, when student

G. F. Gehr was called as permanent pastor, who took regular charge after his ordination June 21st.

There were numerous other points in Wisconsin which were as ripe for work as those occupied, but the men and the means were lacking to occupy the fields at once. But the work that was being done attracted attention, and calls came from different places to come and begin English services. Ten miles south of Racine, on Lake Michigan, is the city of Kenosha. Some of the faithful Lutherans in this city, who realized the importance of work in the English language, heard of the church in Racine, and paid it a visit during the summer of 1900. They were so impressed that they requested its pastor, the Rev. G. F. Gehr, to start a similar work in their city. In the latter part of August a meeting was held in a private house, and a committee appointed to secure a hall and begin work. The first service was held on Sunday afternoon, September 2d. So encouraging was the outlook that two students were secured to carry on the work during the Winter. On February 3, 1901, a permanent organization with fourteen charter members was effected. In the Spring a regular pastor was called and the work developed rapidly. There were now three congregations in the eastern end of the State of Wisconsin, which wasonly, the beginning of a greater work destined to gradually expand westward and northward, with Milwaukee as the center.

To show the ripeness of the field in Wisconsin, it is but necessary to mention Platteville, in the southwestern part of the State, in the celebrated zinc and lead mining region. Early in 1902 a number of persons from that city requested to be organized into an English congregation. The Rev. Geo. P. Kabele, then of Goshen, Ind., a native of Platteville, went there and effected a temporary or-

ganization. In June, of the same year, a permanent organization was effected with 56 charter members. The congregation thus organized called a pastor, being self-supporting from the start. Had it been possible at that time to place two or three field missionaries in the State of Wisconsin, and a permanent pastor settled in every important city as soon as a congregation had been regularly organized, the gain for the cause of Christ would have been very great indeed.

When the resources at hand are considered, the work has made very good progress during the time since it spread beyond Milwaukee. All beginnings in a new territory are difficult. A tree must be thoroughly rooted before rapid growth can be expected. But then, if the growth is retarded by neglect or the lack of proper cultivation, it is much to be regretted, for when once it is stunted in its growth, the loss is irreparable. The Church must, therefore, be on its guard that it do not permit a drought of indifference or neglect to blast the growth of the English Lutheran work in the Northwest, for every State and province presents a field in which there are great possibilities. Jesus says: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9 : 62). This applies to the Church as well as to individuals. The interests of all the souls that can be saved by aggressive work are at stake if that work is neglected. The enemy is at work everywhere to prevent the building up of the kingdom of God. Every neglect on the part of the Church, from whatever cause, is giving advantage to the enemy. Let the Church continue to realize her responsibility.

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Church of the Redeemer, Milwaukee

CHAPTER XIV

STIMULATING INFLUENCES

No good work can be undertaken and carried forward without exerting an influence outside of those directly interested in it. When the first English missionary came to Minneapolis, he found a number of Lutheran Bohemians (Slovaks) living in a settlement along the river, commonly called "the Bohemian flats." Two of the families could speak English fairly well, and one of them was quite intelligent and proficient in German. The "flats" had a bad reputation because of the carousing going on there on Sunday, the bulk of the population being Catholic and many of them given to drink. Forming the acquaintance of the leading Lutheran Bohemians and finding how they were entirely neglected, the English missionary became interested in their welfare. He soon gained their confidence and was frequently called upon for ministerial acts, such as baptisms and weddings. Desiring to give them all the spiritual consolation possible, and to keep them in touch with the Gospel, he proposed a weekly service in one of their homes until such time when they could be taken care of by a pastor who could officiate in their own language.

The great majority of the people were not at all familiar with the English language and could receive no benefit except through an interpreter. It was arranged to have the service every Wednesday evening in one of the largest

houses of the settlement. The people were requested to bring their Bohemian hymn books with them. The man familiar both with English and German seemed to be a spiritually minded man, and he promised to act as interpreter. Quite a number, men and women, twenty or more, came to the meetings, which were opened by singing a hymn in their native tongue, and the heartiness with which they sang the old Lutheran chorals reminded almost of a German congregation. After the singing, a chapter of the Bible was read in English, and then in Bohemian by the interpreter. This was followed by another Bohemian hymn. Then the passage read was explained in English, and interpreted into Bohemian. A prayer followed in English and the Lord's Prayer in Bohemian. Another hymn and the benediction concluded the service. This was kept up for about a year, when the family in whose home the services were held moved to another part of the city, and subsequently became members of St. John's English congregation, and the interpreter moved on a farm.

By those services the people were aroused to again take interest in religion, and to long for a Lutheran church. They wrote to the Rev. Herman Droppa, a Slovak pastor in Streator, Ill., requesting him to come and administer to them the Lord's Supper. He came, and the first communion administered in Minneapolis, to the subsequent Slovak congregation, was in St. John's English Lutheran Church, the service being held in the afternoon. But the people were still without a pastor who could regularly organize them and minister to them in holy things. Nevertheless, the fact that there was a Bohemian service attracted attention, and the German Missouri pastor began to interest himself in those people. The

Rev. J. Houser, a German Slovak, was sent for, who regularly organized the congregation and became its first pastor.

Soon after the beginning of the English Mission in Minneapolis, a large number of Germans began to settle in the northern part of the city. There were then two German congregations, one on the south side, belonging to the Missouri Synod, and one northeast, belonging to the Wisconsin Synod. On the north side there was a German Evangelical (unirt) congregation which claimed to be Lutheran, but had a disreputable pastor who afterward became quite notorious. Among those German families on the north side, one united with St. John's congregation, but the mother could have little benefit from an English service, and consequently occasionally visited the pseudo-Lutheran church in her vicinity. Moreover, the German Methodists and Baptists put forth their best efforts to proselyte the Germans. Several families attended the Missouri Church on the south side, and once in a while the pastor held a service on the north side, but no effort was made to gather the people into a congregation, and supply them with a regular pastor. In order to keep the people from going entirely adrift even the English missionary held several German services, on Sunday afternoon, in a Norwegian Church. But a mere make-shift accomplishes little. The English missionary wrote to Dr. S. Fritschel, of the Iowa Synod, to send a German missionary to Minneapolis. The call was at the time unheeded. When he met Dr. Fritschel at the next meeting of the General Council in 1886 the situation was explained, and the following September the Rev. L. Weyrauch, of Eau Claire, Wis., came, and in six weeks the German St. Peter's Evangelical Lutheran Church was organized,

a church property purchased, and a pastor called to take charge of the work. When the Missourians found that the Iowa Synod had secured a foothold in Minneapolis, they made haste to organize another congregation in the same section of the city, but St. Peter's Church in a few years. became the strongest German congregation in Minneapolis.

In 1883, when the English work was organized, there were only two Swedish congregations in Minneapolis, the second one, on the north side, quite feeble, but the Scandinavian immigration was becoming quite extensive, and they settled in every part of the city, not a few locating on the east side. The importance of extending the Swedish work, and establishing congregations in different parts of the city, was very evident from the manner in which the so-called "Mission Friends" and Methodists and Baptists were working to draw the Lutherans into their sectarian nets. At a Conference Meeting in Watertown, Minn., the English missionary in Minneapolis made a plea that a Swedish Mission be started as soon as possible on the east side. He had the satisfaction, a few months later, of being present at the organization of the Immanuel Swedish congregation. The English work, instead of being a detriment to the work done by the different nationalities, acted, in fact, as a stimulant, so that greater activity was shown, especially by the Germans and Swedes, than would have been the case had there not been an English Mission founded.

The English missionaries were, as a rule, on the best of terms with the other Lutheran pastors; although the Missourians in St. Paul looked askance at the English work, because they were not especially in love with the General Council. But in Minneapolis, where there was

but one congregation belonging to the Missouri Synod, there was always a very cordial feeling between its pastor and the English missionary. There was no attempt at proselyting, or the drawing away of members of the German, Swedish or Norwegian churches, to swell the English ranks; hence, there was no friction which would act as a detriment in the development of the Church, but all parties were stimulated to greater activity in their special fields of work.

It can be safely said that the beginning of English missionary work in the Northwest was indirectly responsible for far greater activity on the part of the different nationalities in their effort to extend their own work, than would have been the case had they not come into touch with the English work. The method of work on the part of the English pastors was so different from that of either the German or Scandinavians that it could not help to attract attention. A number of years after the work had been established, a Norwegian pastor, with whom the first English missionary was well acquainted, and who before his ordination frequently attended the English services, openly acknowledged what benefit the method of the English pastors in doing missionary work had been to him. He said, "I never knew the meaning of the words of Christ in Luke 14 : 23, where he says: 'Go out into the highways and hedges and *compel* them to come in,' until I saw how you did missionary work." It was the general custom not to call on the people except in case of sickness, or when a child was to be baptized, or some other special pastoral work was necessary; whereas, the English pastors did house to house visiting, calling again and again on the unchurched, getting their children into the Sunday school, and trying

to remain in touch with all the people interested by systematic visitations. Today the same method is employed by all the younger ministers of the different nationalities, and the result is a more rapid extension of the Church.

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Holy Trinity Church, Seattle

CHAPTER XV

THE SYNOD OF THE NORTHWEST

THE idea of the Rev. W. A. Passavant, D. D., was that an entirely English Synod should in the course of time be developed in the Northwest. He reasoned that, inasmuch as the English congregations would necessarily be composed of the representatives or descendants of all nationalities, it would be impractical for them to be united with any particular Synod speaking a foreign tongue, be it Swedish, Norwegian or German. When the first missionary was on his way to inspect the field in April, 1882, he stopped over in Pittsburgh, the headquarters of the General Council Home Mission Committee, where the Doctor gave him special instructions as to the course to be pursued in the organizing of the English work, and that a separate English Synod would in a few years grow up on the territory. This has already been touched upon in Chapter III.

When the missionary reached Minneapolis, he found that the idea of the Swedish pastors was quite the opposite to that of Dr. Passavant. They claimed that, inasmuch as the Augustana Synod belonged to the General Council, all English congregations organized on their territory, where no other General Council Synod existed, should unite with the Swedish Synod and be under its jurisdiction. This condition of things led the missionary to return after remaining only a few days. He felt convinced that, unless the question as to the Synodical connection of the

mission congregations to be organized was first settled, there would be friction from the beginning, and the work of building up English congregations would be rendered doubly difficult.

He wrote out his report, setting forth the exact conditions as he found them, stating that he could not consider the call unless the question of Synodical relations was settled. Dr. Passavant, Chairman of the Home Mission Committee, at once arranged to attend the meeting of the Augustana Synod in Altona, Ill., June 15 to 22, 1882. He there requested an expression of the Synod with respect to the contemplated English work. After a lengthy discussion the following was adopted:

"Whereas there has been a misunderstanding between our Synod and the English Home Mission Committee of the General Council in reference to the English Missions in the Northwest, be it hereby resolved,

"First, That we approve of the Mission of the General Council at Minneapolis, St. Paul and Red Wing, provided that said mission will stand in ecclesiastical connection with and be regulated by our Synod.

"Second, That the Home Mission Committee of the Augustana Synod be and is hereby authorized to enter into correspondence and co-operation with the English Mission Committee of the General Council in order to establish an English Mission in the cities above mentioned."

This action was in harmony with the action of the General Council at its meeting in Pittsburgh, in 1868, where by-laws for the Executive Committee on Home Missions were adopted. In the second By-Law is the following (see Minutes, p. 19): "The Committee shall not establish or have control of Missions within the territory of a

Synod in regular connection with the General Council except in co-operation with, and through the agency of the Executive Committee of Missions of such Synod, or with its consent."

At the meeting of the General Council in Lancaster, Ohio, November 9 to 15, 1882, there was a committee of one from each Synod appointed to "recommend a plan for conducting Home Mission work." Among the "Regulations for Home Mission Work" adopted, the fifth paragraph reads: "That where a Mission congregation is organized out of materials from existing churches in connection with the General Council, said Mission congregation, together with its pastor, shall belong to the Synod to which the mother church belongs."

This action cleared the ecclesiastical atmosphere, and the result was that the congregations in Minneapolis, St. Paul and Red Wing, together with the pastors, became members of the Augustana Synod. But it is a fact that only two of the congregations were composed largely of material from Augustana Synod congregations, namely, St. John's, Minneapolis and St. Paul's, Red Wing. Even Memorial, St. Paul, had but a minimum of Swedish members. In fact, of those gathered into the English congregations, but a comparatively few were members that came "from existing churches in connection with the General Council." The majority were persons who had stood aloof from the church for years, and the children of the mass of unchurched Lutherans, who were confirmed by the English pastors, and who took no interest whatever in the Augustana Synod.

Moreover, as the work expanded, and distant cities were occupied, the conditions changed. In Fargo, for example, there was no Swedish congregation. The

majority that formed the congregation organized there were of Norwegian and German stock, and could not according to its own action be claimed by the Augustana Synod. As Dr. Sjöblom put it: "Fargo is not, strictly speaking, Augustana Synod territory." It was different with Trinity congregation on the west side of St. Paul. While it was on Augustana Synod territory, it had not a single Swede in the original organization, and not being able to understand the language, refused to unite with the Synod. They were entirely within their rights according to the "Regulations" adopted at Lancaster, Ohio.

When the work extended to Eastern Wisconsin and Milwaukee was occupied, the majority of the congregation organized was of German stock, and it was entirely outside of the Augustana Synod's territory. In this way a number of congregations were called into being that could not feel at home in the Synod in which some others were quite comfortable, and what Dr. Passavant foresaw proved itself a fact, that to require congregations composed of a polyglot element to unite with a Synod speaking a foreign language was impracticable.

But with the organization of congregations in different parts, that declined to unite with the Synod occupying the territory, because of the language, there arose a new difficulty. Some of those congregations stood independent, and hence were not subject to any Synodical discipline. This claimed the attention of the Augustana Synod during its convention in Jamestown, N. Y., June 16 to 24, 1890, where the president of the Synod was instructed to enter into correspondence with the Home Mission Committee of the General Council with respect to the irregularities on the part of the missionaries which are sent out to organize congregations on the territory

of the Augustana Synod. Reference is made to this through its Superintendent in the report of the Home Mission Committee, to the General Council at Buffalo, N. Y., October 15 to 20, 1891, as follows (see Minutes, pp. 95, 96): "In November of last year, a communication from the President of the Augustana Synod, addressed to this Committee, through the President of the Council, calls attention to two supposed irregularities alleged by the Minnesota Conference of that Synod to exist in our work: First, That congregations organized by our missionaries adopt constitutions not in harmony with the constitution of the Augustana Synod; and, second, That they put themselves and congregations in no Synodical connection and are consequently not amenable to proper discipline."

The Committee returned a courteous answer, replying: "First, That the Committee could not recommend any other constitution for congregations except that preferred and recommended by the General Council; second, That all our missionaries are members of regular Lutheran Synods connected with the General Council, and both missionaries and congregations are under the rules and subject to the strict oversight of this Committee."

The correspondence is given in the Minutes of the Augustana Synod for 1891, pages 23–25, and is as follows:

Philadelphia, Dec. 19, 1890

REV. S. P. A. LINDAHL,
Pres. of Swedish Augustana Synod,

Rev. and Dear Brother:

Your official letter to Rev. Dr. Krotel, President of the General Council, containing and explaining a resolution passed by your Synod June 23, 1890, touching the

management and regulation of English Home Missions of the General Council, was sent to the English Home Mission Committee of the General Council. The same in full, with letter of the President of the Council transmitting it, was laid before the Committee at its recent meeting, December 15th and 16th, and carefully considered.

Taking the resolution and your explanations together, three or four points were found to be included:

1. That our mission congregations have been organized with "constitutions not in harmony with the constitution of congregations proposed and recommended by your Synod."

2. That our missionaries and mission congregations "put themselves in no synodical relations, and consequently without any discipline."

3. That, particularly in Minnesota, if the work cannot be carried on in such a manner that you can work together with us, you will be compelled to start English Missions by the side of the English brethren.

These points were quite fully discussed at the meeting of our committee as above said, and in thorough fraternity and reciprocation of your good wishes that we may "keep together to work for a great united and strong church in the Northwest." In this spirit it was also resolved that the chariman of the committee be authorized to prepare and forward to the President of the Augustana Synod through the President of the General Council, an answer to the communication sent by him, embodying the sentiments and conclusions of the committee, in substance as follows:

Concerning the First Point.—Our committee on English Home Missions is a creation of the General Council, under whose authority and instruction alone it acts.

The General Council has provided and recommends a constitution for congregations; and only this constitution does the committee consider itself at liberty to recommend to its mission congregations for adoption.

Concerning the Second Point.—The missionaries sent out and sustained by this committee are in regular connection with synods belonging to the General Council, to which they are amenable, and they and their congregations are also subject to the supervision of the Home Mission Committee. Some of the congregations as such are not yet connected formally with any Synod, for the reason that they are composed of elements gathered from different nationalities, American and foreign, and that it would be unwise and disabling to attempt to force any of these congregations to connect with a synod representing any one particular foreign nationality and language, no provision having yet been made for their union in one synod. On this point, however, the committee adheres to the action of the General Council at Lancaster, Ohio, in 1882, namely: "Where a mission congregation is organized out of materials from existing churches in connection with the General Council, said mission congregation, together with its pastor, shall belong to the synod to which the mother church belongs"; and the committee will always cheerfully aid in carrying out the intention and purpose of the General Council as thus expressed.

Concerning the Third Point.—So far as deeming it an interference, or cause of dissatisfaction, for the Swedish Augustana Synod to organize English congregations of its own wherever there is occasion for it, whether in Minnesota or elsewhere, this committee will greatly rejoice in having the Augustana Synod do so, as it will be so much gain to the general work. As you are particular to say

that, as far as you can understand the sentiments of the Augustana Synod, "no one would do the least to put an obstacle in the way of the English speaking brethren," so we would say on our part, that we would not only not seek to hinder your synod from proceeding as you suggest, but would regard it as a worthy and commendable move to provide for the spiritual wants of the rapidly anglicizing portions of our Swedish sister congregations, while our attention is given to the general work. This, then, is our reply to the presentations of the Augustana Synod in the Resolution forwarded and explained in your letter of October 29, 1890. It is given with full appreciation of the matters involved, in a fraternal and Christian spirit, and with high regard for yourself personally and for the Augustana Synod, with which we have been so long a time in harmonious association which we should much regret to see in any manner broken or disturbed.

I have the honor to be, dear sir,

Your obedient servant and brother in Christ,

JOSEPH A. SEISS,

Chairman of General Council's Committee on English Home Missions.

In the report of the Home Mission Committee to the General Council, the following is added:

"Since then those missionaries in the Northwest have asked the advice of the Committee as to the formation of an English Synod, to which the reply was made that we believed that the necessities of English Home Mission work imperatively demanded the ultimate formation of an English Synod of the Northwest, but left the determination of the time to the judgment of the men occupying the field."

This was the first official intimation on the part of the Committee on English Home Missions pointing to the subsequent organization of an entirely English Synod on this territory. But there were other influences at work, and conditions developing which soon began to point in the same direction, and which in reality led to the action taken by the Augustana Synod at Jamestown, N. Y., to which the foregoing correspondence refers.

As other English congregations were being organized, the pastors of the missions in the Twin Cities, as well as the English professors at Gustavus Adolphus College were anxious to have all the congregations and ministers more closely united. Knowing that at least two of the congregations that had more recently been organized declined to unite with the Augustana Synod because of being unfamiliar with the language, some of the English brethren concluded that, if they would be permitted to organize a distinctively English Conference, all could be drawn into it, and the English work would be united and remain organically in connection with the Augustana Synod. This matter was formally brought before the Minnesota Conference at its annual meeting in Duluth, February 7 to 13, 1888. The question was fully discussed and then referred to a committee of the most progressive men in the Conference, to formulate a basis for action to be taken at the fall meeting of the Conference in East Union, Minn. It happened that at that meeting there were a few lacking to make a quorum; nevertheless, the committee reported resolutions looking to the organization of a distinctively English Conference, a matter which the Synod would no doubt have heartily approved. But during the discussion it became evident that there was considerable sentiment against it. There

were several reactionaries who were inclined to frown on the English work, and more particularly because it was conducted by pastors from the East, and not by born Swedes. Some of the remarks made were not any too complimentary with respect to those of German descent working on Swedish territory. While the ultra-Swedish element was largely in the minority, the position taken by them put a damper upon the proposition, and the idea of an English Conference was laid aside. That action was the first step which led up to the organization of an English Synod. It was clear that the plan for uniting all the English pastors and congregations in the body to which the older ones belonged could not be accomplished with the existing sentiment, and the Twin City pastors no longer agitated an English Conference.

The annual meeting of the Minnesota Conference in 1890 was held at Red Wing, February 11th to 17th. The Rev. A. J. D. Haupt, of Memorial Church, St. Paul, was appointed to deliver an address on English Home Missions. He came to Pastor Trabert in Minneapolis and asked about the advisability of strongly advocating an English Conference. He was told that the time for that, as matters now stood, had passed; that to advocate it would be of little value at present, as under existing circumstances it was impossible to unite the congregations, which were not already in the Augustana Synod with it. He was advised to openly show what the feeling was by advocating the formation of an entirely English Synod. In a spirited address, before a crowded church, he took this position, which caused a considerable stir; but it only pointed toward the inevitable, when the conditions which existed in the Northwest are considered. That Spring the Memorial congregation in St. Paul gave notice of its desire

to withdraw from the Augustana Synod, which had to lay over for one year, when it was granted.

In the Fall of 1890 the Mission Superintendent, Rev. W. A. Passavant, Jr., wrote to the Rev. G. H. Trabert, of Minneapolis, that on his way to the Pacific Coast, he would stop off in the Twin Cities and hold a conference with the missionaries and discuss the whole mission situation. The invitation was promptly given to hold the conference in St. John's, Minneapolis. That the question of an English Synod would be broached was inevitable, but when the Conference met, the pastor, who was a loyal member of the Augustana Synod, distinctly stated that under no circumstances can the question of a new Synod be brought into the Conference during any of the sessions, it must confine itself strictly to the object for which it was called. During the two days' session the subject of an English Synod was not mentioned, but after its adjournment, it was spoken of informally by the missionaries as individuals. The following is a Minute of the Missionary Conference: "The Missionary Superintendent of the English Home Missions of the General Council, Rev. Wm. A. Passavant, Jr., being on his way to inspect the work on the Pacific Coast, invited the missionaries to meet him for conference at St. John's, Minneapolis, the oldest of the missions, Rev. G. H. Trabert, Pastor.

"Wednesday and Thursday, September 17th and 18th, were spent in discussing papers covering various phases of the work. The participants were Revs. G. H. Trabert, A. J. D. Haupt, G. H. Gerberding, W. L. Smith, C. B. Lindtwed, W. K. Frick, H. L. McMurray, J. Sander and student C. Gebert.

"It was stated that Memorial, St. Paul, which became self-sustaining May 15, 1890, had resolved to withdraw

from the Swedish Augustana Synod and to unite with an English-speaking Synod. The Home Mission Committee had, however, counseled delay. A number of the missionaries present then united privately in requesting the advice of the committee as to their future Synodical relations."

During the Winter the pastors at Fargo, St. Paul and Milwaukee were in correspondence with members of the Home Mission Committee, and it came to the ears of the missionary in Minneapolis that it was proposed to call a preliminary meeting looking toward the organization of an English Synod, the latter part of May or early in June, before the meeting of the Augustana Synod, June 16th to 23d, at Chisago Lake. The missionary at Minneapolis, knowing the feeling of many members of the Augustana Synod with respect to the English work, which was not at all satisfactory, when considered from their standpoint, and knowing also that the whole subject would be fully discussed at the next convention; and, moreover, that any precipitate action on the part of the pastors and congregations on its exclusive territory and not in connection with it, would be misunderstood and might lead to serious results, resolved, if possible, to prevent any such early preliminary meeting being held. He at once corresponded with a prominent member of the Home Mission Committee and laid before him the whole situation, and what harm might accrue from precipitate action, and that the brethren can well afford to wait until matters have adjusted themselves somewhat before springing the proposed organization. The reasonableness of the request was admitted, and the preliminary meeting was not called until in July.

The Rev. G. H. Trabert, of Minneapolis, a loyal member of the Augustana Synod, resolved to help in clearing the

ecclesiastical atmosphere and to aid in the peaceful organization of an English Synod. Shortly before the meeting of the Synod at Chisago Lake, he received a communication from Grace Church, Rock Island, requesting him to join in a petition for an English Conference. Knowing the sentiment of the English congregations in the Northwest, and that all except St. John's, Minneapolis, and St. Paul's, Red Wing, were in favor of a separate English Synod, he did not see his way clear to join in the petition, fearing that it would only complicate matters.

When the English situation came before the Synod, it called forth a spirited discussion. It was of the greatest importance that the whole matter should be cleared up, so that the English question would cease to be an apple of discord in the body, which threatened to cause a rupture in its relations to the General Council. In order to meet the issue fairly and squarely, the pastor of St. John's Church, Minneapolis, offered a resolution, the exact wording of which cannot be given, as it was not printed in the Minutes, but was in the protocol, the manuscript of which was unfortunately lost before it could be recorded. (This information was received from Prof. Foss, at Rock Island, Archivist for the Augustana Synod.)

The import of the resolution was as follows: "Inasmuch as there are a number of English congregations on this territory whose membership is composed almost exclusively of persons not of Swedish origin, and are not able to understand the Swedish language, and would not feel at home in the Augustana Synod, therefore:

"Resolved, That the Augustana Synod permit such English congregations in its connection, that desire to do so, to withdraw, and to give them an honorable dismissal so as to enable them to unite with other English congre-

gations on this territory in the organization of a distinctively English Synod."

The resolution was well received by many of the leading men of the Synod. Dr. O. Olson, President of Augustana College and Theological Seminary, spoke strongly in favor of it as perfectly reasonable and just. After several hours debate, the hour of adjournment arrived before a vote could be taken. It was the evening before the final adjournment of the convention of Synod. On account of the railroad connections in St. Paul, many of the delegates, clerical and lay, were obliged to leave that evening, in order to get home before the following Sunday, among whom were the warmest advocates of the resolution. This left the Synod practically without a quorum the following morning, although there was no call of the house, so that all its transactions were legal. The pending resolution was the first order, but the matter was deemed of such great importance that it should not be decided hastily, and by a possible minority of the body. It was, therefore, moved that the whole English question should again be given into the hands of a committee to report the following year at the meeting to be held at Lindsborg, Kansas.

It was inevitable, for a year at least, that an English Synod would be organized. It was the desire of the senior English pastor that it should be called into being with the consent of the Augustana Synod, but when his efforts failed, he could no longer prevent its speedy organization. It was, moreover, also a fact that he and his congregation could not join the new body, since there was no reason for a separation from the Swedish brethren. The crisis leading up to the organization of the English Evangelical Lutheran Synod of the Northwest came by force of circumstances, and it could not be avoided.

CHAPTER XVI

ORGANIZATION OF THE SYNOD

SOON after the adjournment of the Augustana Synod at Chisago Lake, a call was issued to the English pastors and congregations in Wisconsin, Minnesota and North Dakota, to meet in Memorial Church, St. Paul, for the purpose of organizing an English Synod. This call had been issued on May 5, 1891, but was held in abeyance pending the meeting of the Augustana Synod in June. In order that everything might be done in an orderly manner the call came from a congregation not in connection with any Synod. The following is a minute of the preliminary meeting:

"Memorial Church, St. Paul, Minn., Wednesday, July 8, 1891.

"At 8 P. M. Revs. G. H. Trabert, G. H. Gerberding, W. K. Frick, W. L. Smith, C. B. Lindtwed, and A. J. D. Haupt, and Messrs. H. W. Knauff, and J. H. Hensel, lay delegate, and alternate of Memorial Church, with the Missionary Superintendent, W. A. Passavant, Jr., met in the chapel of Memorial Church to form a preliminary organization of an English Lutheran Synod.

"After a short opening service, Rev. W. K. Frick, as Chairman of the Committee of Arrangements, called the convention to order, and read the call for the convention issued May 5, 1891:

"Whereas, There are quite a number of English Lutheran congregations in Wisconsin, Minnesota and North Dakota

of different Synodical connections or wholly independent, and whereas, it is desirable that these congregations should be brought into closer working relations to one another; therefore, be it

"Resolved, That the Council of the Church of the Redeemer, of Milwaukee, hereby calls on the English Lutheran Churches of the General Council in the above-named states, through their pastors and church councils, to take the necessary steps for the holding of a convention for the organization of an English Synod in connection with the General Council, and requests the Revs. A J. D. Haupt of St. Paul, G. H. Gerberding of Fargo, and W. K. Frick of Milwaukee, to act as a committee to carry out the above resolution."

Of the members of the committee, Mr. Haupt had received a regular dismissal from the president of the Augustana Synod, and his congregation had received permission to withdraw. The congregations at Fargo and Milwaukee stood independent of Synodical connection, but were amenable to the Board of English Home Missions.

In the Minutes, the name of the missionary in Minneapolis, G. H. Trabert, stands at the head of the list of those present. He was there with the full approval of the Rev. P. J. Sward, president of the Augustana Synod, who said to him: "If we can't prevent a certain action, we should help to do what we can to steer it in the right direction." At that preliminary meeting the "Principles of Faith and Church Polity" of the General Council were adopted and on motion of Rev. G. H. Trabert, a Committee on Constitution was appointed. The temporary officers were, president, Rev. G. H. Gerberding, and secretary, Rev. A. J. D. Haupt.

The first regular meeting of the Synod was held in

Memorial Church, St. Paul, September 23 to 25, 1891. Pastor Trabert of Minneapolis, was again present and participated in the adoption of the constitution, after which he made the following declaration: "Brethren, I have gone with you as far as I can. I am a member of the Augustana Synod, as is my congregation, and have no reason for severing my connection with the same. I wish you God speed in your work." (The following year he followed a call to Pennsylvania, and five years later was called to a congregation in the Synod of the Northwest which he had organized and has since been a member of that body.)

While the new Synod, the English Evangelical Lutheran Synod of the Northwest, started out under good auspices, it had no very smooth sailing during the first two years of its history. At its first convention it resolved to apply for membership in the General Council at the Convention to be held in Buffalo, N. Y., in October. Being called into being so soon after the meeting of the Augustana Synod at Chisago Lake, some of the Swedish brethren were naturally displeased, as it looked to them as if the action was in defiance of their action referring the whole English question to a committee to report the next year. They thought that the parties interested should have waited another year before any definite action was taken. They, of course, did not understand the whole situation, and looked at it from their own standpoint. Some, indeed, knew that the organization of a Synod was inevitable and raised no objections, because they were convinced that it was futile to try and unite all the English congregations with the Augustana Synod, as long as a majority of them were not composed of original Augustana Synod material.

When the General Council met at Buffalo, the application of the English Evangelical Lutheran Synod of the Northwest came before it in the regular order. It was referred to a committee which, on the following day, reported that it had complied with all the requirements of the General Council, "but final action on the report was postponed until the president of the Augustana Synod shall have had an opportunity to be heard in regard to it." At a subsequent session the president of the Augustana Synod addressed the Council in regard to the application, upon which a motion was made to postpone action until the next convention. Pending this motion the General Council adjourned. The following morning, the Rev. G. H. Gerberding, president of the English Evangelical Lutheran Synod of the Northwest, requested the privilege of a few remarks, and to withdraw the application of the Synod for reception at that convention, and that it lie over to the next meeting of the General Council. This caused action to be deferred for two years, when the General Council met in Fort Wayne, Ind., October 5 to 10, 1893. In the meantime, at the meeting of the Augustana Synod in Lindsborg, Kan., May 3 to June 7, 1892, the committee on the English Home Mission question reported as follows:

"Your committee appointed at the meeting of the Synod at Chisago Lake, Minnesota, 1891, to consider the English Mission Work of the General Council within the several conferences of the Synod, as well as the English Mission work done by these conferences, and also to suggest a plan of operation of the Synod in this work for the future, respectfully report that your committee has had two meetings, and as a result of the deliberations it is

recommended that the Synod adopt the following resolutions, viz.:

"Whereas, Within the territory of the Augustana Synod where exists no Synod in connection with the General Council, notably in Minnesota, the Council's English Home Mission Committee, has, in violation of the rules and resolutions adopted at the meeting of the General Council at Lancaster, Ohio, in 1882, organized English Missions, which do not stand under the control of the Augustana Synod or its conferences, and has countenanced the organization of the Synod of the Northwest, an independent Synod, without even asking the consent of the Augustana Synod,

"Therefore, Resolved, That henceforth this Synod will conduct its Church work in the English language independently of the English Home Mission Board of the General Council."

This action was presented to the General Council during its convention at Fort Wayne, Ind., in 1893 and, together with the application of the Synod of the Northwest, referred to a committee. The committee had several meetings and after most careful weighing of the whole matter, unanimously submitted the following: "Having taken into consideration all that has been said and put into our hands upon the matters committed to us upon the entire subject of the General Council's Home Mission work, your committee is convinced that the misunderstandings which have arisen, and any irregularities which may have occurred, have not resulted from any disposition to disregard the rights, or ignore the courtesies due to others, but are the result of differences of interpretation of past legislation of the General Council, and especially that at Lancaster, Ohio, in 1882, and other causes not

necessary to state. In order that such misunderstandings may be avoided hereafter, your committee recommends the following as the principles which shall govern in the prosecution of the entire Home Mission Work of the General Council:

"1. That as far as possible, the District Synods shall have charge and attend to the work of Home Missions within their Synods or among their own people, whether in the English, or any other language.

"2. That where there is inability or neglect to do this work, the Boards of Home Missions shall have the liberty to do it, upon the invitation, or with the consent, of Synods as heretofore provided.

"3. When missions are projected within the bounds of Synods, or in the vicinity of established congregations, in connection with the General Council, it shall be the duty of the Home Mission Board and their official representatives to confer with the pastors of each congregation and the authorities of each Synod within whose bounds and among whose people they propose to establish missions, and also the duty of the pastors and said authorities, to give their approval and encouragement to such undertakings, and so avoid conflict and render success not only possible, but, with God's blessing assured, and so save our Church many who would otherwise be lost to us.

"4. Missions established by the Mission Boards out of the material belonging to already existing congregations belonging to Synods in connection with the General Council, shall be connected to the Synod to which the congregation belongs, unless consent is given by the constitutional authorities concerned to join another Synod belonging to the General Council and occupying the same territory.

"5. The attention of the Synods of the General Council

is hereby directed to Article III, Section 2, of the Constitution of the General Council, to wit: 'The discipline of ministers and members administered in one Synod shall not be set aside by another.'

"6. Your committee, satisfied that in the organization of the Synod of the Northwest, nothing irregular or improper was intended, recommends that said Synod be admitted to membership in the General Council."

Respectfully submitted.

Geo. C. F. Haas,	J. A. Kunkleman,
Theo. L. Seip,	G. H. Trabert,
G. A. Brandell,[1]	H. Peters,
C. J. Petri,[1]	John H. Feilbach,
M. L. Deck,	F. O. Thulin.[1]
S. M. Hill,[1]	

After the adoption of this report a prominent member of the Augustana Synod delegation moved that the Evangelical Lutheran Synod of the Northwest be now admitted as a member of the General Council, which was unanimously adopted. Dr. Passavant lived to see his dream of an English Synod in the Northwest fulfilled. He felt convinced that it would stimulate other portions of the Church, Swedes, Norwegians and Germans, to greater activity in doing English work so as to save their anglicizing youth, by gathering them into distinctively English congregations in connection with their own Synodical bodies, leaving it to the newly organized Synod to work among the unchurched masses of all nationalities and to try and save those that cannot be reached by any of those Synods.

[1] Member of the Augustana Synod.

CHAPTER XVII

WESTWARD AND NORTHWARD

THE English Evangelical Lutheran Synod of the Northwest was organized with 7 pastors and 6 congregations. It numbered 343 communicants, an average of 57 to each congregation. Of the congregations, 4 were in Minnesota, 1 in Wisconsin and 1 in North Dakota. Three years after its organization it embraced a congregation each in Utah, Washington and Oregon. It was not until 1895 that the first English congregations organized in the Northwest St. John's, Minneapolis, and St. Paul's, Red Wing, which belonged to the Augustana Synod, became members of the body. It now comprised ten congregations with 944 communicants. All the congregations, with one exception, which were organized under the direction of the General Council Home Mission Committee, were now gathered into one Synodical body. Twelve years had elapsed since English Lutheranism was first planted on this vast territory, but, while the growth was slow, it had taken root at points far remote from where the seed was first planted.

After the visit of the Rev. G. H. Gerberding to the Pacific Coast, early in 1888, where he pre-empted the Pacific Northwest for the General Council, strenuous efforts were made to organize congregations in Portland, Tacoma, Seattle and Salt Lake City. The first place to be regularly occupied was Seattle, where Rev. Ed. F. Keever

Church of the Redeemer, Livingston

arrived early in August, 1889, and effected a temporary organization October 31st, Reformation Day, with twenty-three members. The Rev. M. L. Zweizig was called to Portland, Ore., and in February, 1890, organized St. James congregation with nineteen charter members. It was not until February, 1891, that Tacoma was occupied, when Rev. E. G. Lund took charge of the field, and on June 7th organized a congregation with twenty-four members.

Salt Lake City, Utah, had been explored by Rev. G. H. Gerberding in March, 1889, and in April the Rev. W. R. Shanor took charge of the work. After a few months he was taken ill, and believing that the illness might prove fatal he started for his home in Pennsylvania. He died on the way at North Platte, Neb., November 2, 1889. In September, 1890, the Rev. P. Doerr arrived and in November a preliminary organization was effected, but already in May, 1891, the missionary resigned and returned to the East. The Rev. James F. Beates, a tried missionary, was then called from Toledo, Ohio, and reached Salt Lake City early in December. He found the work completely demoralized and had to begin from the bottom. On the 9th of March, 1892, he succeeded in effecting a permanent organization with eighteen charter members. The work on the Pacific Coast developed slowly, but made steady progress, in spite of frequent changes. In 1897 Zion's Evangelical Lutheran congregation was organized at The Dalles, in Oregon. All those congregations, with the exception of St. James, Portland, united with the Synod of the Northwest. But that union could of necessity be only of a temporary character, as it was practically impossible for either pastors or lay delegates to attend the meetings, owing to the distance and the expense. As a rule, they

sent one representative, part of whose travelling expenses was assumed by the Synod.

At the meeting of the Synod of the Northwest in St. Paul in 1901, the president, the Rev. W. K. Frick, recommended the organization of a Western Conference, consisting of the pastors and parishes in that part of the Synod's territory lying west of the Missouri River. This was approved by the Synod, and the Rev. J. A. Leas of Portland, Ore., was authorized to call the preliminary meeting for the organization. The action was officially communicated to Pastor Leas by the secretary. A communication in reply stated, that the Board of English Home Missions had advised and urged upon the Pacific Coast brethren the organization of a Synod, deeming *that* the best plan for the developing of the work on the Coast. It was also stated that there were other congregations on the Pacific Coast which were willing to join our English congregations in the organization of a Synod. Requests were made by the Revs. J. A. Leas, H. A. W. Yung, W. R. Holl, Herbert Martens and William Brenner, and the congregations at Seattle and Tacoma, Washington; at Salt Lake City, Utah, and The Dalles, Ore., for conditional dismissal, in order to join in organizing a new Synod. These dismissals were granted and the Pacific Synod was called into being. The Synod was organized on the 25th of September, 1901, with ten pastors and parishes, and 764 communicant members.

There were now two English Synods on the territory where eighteen years before there was a single English missionary. While the dismissal of the Pacific Coast pastors and congregations reduced the number of parishes in the Synod of the Northwest from twenty-one to seventeen, and diminished the number of communicants by 175;

in one year the loss was more than made up, inasmuch as the number of parishes was again twenty-one and the number of communicants 233 more than the previous year. "There is that scattereth and yet increaseth" (Prov. 11 : 24). The organization of the Pacific Synod was again the beginning of a new era in the English mission work in the Northwest.

Up to 1905 there was no English Lutheran Church in Western Canada. The city of Winnipeg was developing rapidly as a great commercial centre. There had been for years a great influx of Lutherans from Iceland and Germany, and other Lutheran countries, and congregations of different nationalities had been gathered and were prospering. But no effort had been made to see whether there were not other Lutherans there who preferred the English language and who could only be saved to the Church through the official language of the King's Dominion. For a number of years the senior English pastor in Minneapolis had his eye on Winnipeg, and only hoped that something might soon be done to plant an English mission in that important city. No sooner was the Rev. F. E. Jensen called by the Mission Board to be the Field Missionary for Minnesota and the Dakotas, when his attention was called to Winnipeg, and he was urged to pay the place a visit and see what could be done. As soon as he received the permission from the Superintendent of Missions to go and inspect the field, he went, and at once made an effort to find English Lutherans, and succeeded in the course of a few weeks in organizing a congregation.

Like all beginnings in a new territory, where the descendants of foreign speaking Lutherans are the only material at hand with which to start the work, there are

numerous difficulties to contend with. A place in which to hold worship must be found and the rent provided for. As a rule, the people to be gathered are poor as to this world's goods, nor are they familiar with the order of service as used in the English congregations. Prejudice against the Lutheran Church—which by many is looked upon as a foreign church—must be overcome, and numerous discouragments faced, which require strong faith and heroic courage on the part of the missionary. To this must also be added jealousy on the part of other Lutheran pastors, who fear that an English Lutheran congregation will harm them by drawing away their young people. Besides this, a project looked at from a distance often has a glamour about it that appeals to a novice, but who frequently lacks the moral strength to endure when he faces the reality.

That Winnipeg was no exception to the rule in a city where the Lutheran Church was not known in the English language, can well be imagined. The first missionary that was sent there became discouraged at once, and after a short stay deliberately left the field. Another was called and held out for a while, but when a call came from the East, he accepted it, because he there was among his own people, and did not need to face the hardships of the work where conditions were entirely different. Now the work languished for some time and it would have been little wonder if the congregation had become completely discouraged. The unfortunate location of the church property had much to do to discourage the several missionaries who labored there for a while, but a remnant of the people hung together, hoping for better times when the right man was found. After darkness comes the dawn. At length the proper man was found for Winnipeg, a tried

missionary with the proper grit and unwavering faith in the success of the Lord's cause. The Rev P. E. Baisler had done excellent work in building up the congregation in Kenosha, Wis. He was not easily discouraged by difficulties, and being an optimist with respect to the Lord's work, had the proper staying qualities. Such a man was needed in Winnipeg, and he was called to go and take up the work in that city. He had in Mrs. Baisler a noble helpmate, and they went to the metropolis of central Canada determined to build up the English Lutheran congregation in firm reliance upon God's promises.

The first thing Pastor Baisler did was to look up a suitable location for a church where it was central to the work. The people began to muster up courage, and despondency gave place to earnest hope. English Lutheranism is now firmly anchored in Winnipeg, and it has become a centre from which other English congregations will be called into existence. Winnipeg is to central Canada what the Twin Cities, Minneapolis and St. Paul, are to the near Northwest in the United States.

In 1905 attention was called to Livingston, Mon., and the urgent need of an English Lutheran Church in that city, which is practically the gateway to Yellowstone Park. The field missionary, the Rev. A. C. Anda, visitedthe place and succeeded in organizing a congregation. This established a centre from which English Lutheran mission work will radiate into different parts of that great State.

While those strategic points have been occupied, it is only the beginning. If the great Lutheran Church, the church of the true faith, realizes her responsibility before God, and the General Council is alive to its mission in the Northwest, the work of gathering in the anglisizing masses

that are in danger of going astray will be pushed with vigor. There are other fields that may seem more promising at the beginning, and where the difficulties in the gathering of congregations are not so great, but when the future of the Church is considered, the great task before it in the early part of this twentieth century lies in preventing the enormous losses which obtained in the East a century ago because there was so little provision for the saving of the rising generation by giving them the Gospel in the English language. Shall history repeat itself in the Northwest? God forbid. Better that at present more promising fields in the East be neglected, than that the work in the growing communities of the West, where Lutherans are the predominating factor as to population, be neglected until the different denominations and sects have gathered the cream of our people into their churches, and we come after to gather, if possible, a few cullings into an English mission. But the present seemingly more promising fields in the East need not be neglected, for there are neighboring pastors who should have enough of the missionary spirit to be willing to do a little extra work for a while; and besides, the Synods in whose bounds they are, are responsible for them, and should not look to the General Council's Home Mission Board to care for the work which each individual Synod should do in addition to the greater work in the newer territory which so imperatively demands immediate attention.

Salem Lutheran Church, Minneapolis

CHAPTER XVIII

THE CHURCH WAKING UP

It always takes time to realize the necessity of a transition from a foreign language to the language of the country. This is especially true in matters of religion. In business it comes naturally, and often very speedily; it depends upon environment. The foreigner coming to America, with the purpose of making his home in this country, soon finds it necessary to adapt himself to American conditions, and, as a rule, readily learns the language so as to be able to get along in the matter of every-day affairs. It is not so with respect to spiritual things, for the language in which the soul of the child was fed and nourished is the language in which the individual can best commune with God. Where there are large settlements of only one nationality, whether German or Scandinavian, the mother tongue is often retained unto the third generation, and even then is displaced very slowly. It may even happen that for several generations the one language is as familiar as the other, because of its constant use in the family, and its being taught in parochial schools. But in every-day life it inevitably gives way to the official language, which, in America, is the English.

During the greater part of the nineteenth century, there was a constant stream of German immigrants, and many entirely German settlements sprung up. In the larger cities, as the descendants of the earlier settlers became

more and more anglicized, others took their places in the different German congregations, so that there are congregations over a century and a half old, still entirely German. These new comers, together with those of a former generation who remained true to their German traditions, caused the congregations to increase and flourish, so that there was no necessity for using the English language in the services, and the very attempt, where in the mind of some it seemed necessary, was often vigorously resisted. Besides this, many new German congregations have been gathered, and some are still being gathered even in the older portions of the country.

Nor has the German immigration ceased today, although greatly diminished. There is still a comparatively large immigration from the German fatherland, especially to the Canadian Northwest, and it will be many years before the German will yield to the English.

What was said of the German can be said of the Scandinavian people during the latter half of the nineteenth century and the beginning of the twentieth. It was with great self-denial that the first Swedish and Norwegian pastors labored to bring the Gospel to their countrymen in the various settlements, as they sprang up throughout the country. Especially in the Northwest many exclusively Scandinavian settlements sprang up, besides the large numbers who settled in the cities, in some places outnumbering the so-called "American" (the English-speaking) population. As long as they retained the mother tongue there was no need for the English. But times and conditions have changed from what they were half a century ago, and the transition is of necessity much more rapid than it was in former years, which, fortunately, the Church is beginning to recognize.

In our growing cities the business is mostly in the hands of English-speaking people, and the new comer is in constant touch with the language of the land. The children go to the public school and their education is in English. They talk English on the street and at play and soon, when they enter the home, they answer the mother in English. In very many cases the parents do no longer insist upon the children answering them in the mother tongue, even if they themselves can speak the English language indifferently, but talk English with the children. It often happens that children fourteen years old, of the first generation, can scarcely speak their parents' language. While this is unfortunate, the Church must meet the situation as it exists, for when once the children have become strangers to the mother tongue, it will not hold them to the Church by perhaps having them confirmed by a German or Scandinavian pastor. That the Church was very slow in recognizing the situation is a fact that cannot be denied.

It is true that in many communities the need of the English did not become apparent for many years because through the judicious establishment of parochial schools, in which a majority of the children of the Germans, and also in some places of the Scandinavians, were trained, a love for the mother tongue was inculcated. But even in those very communities there were often Lutherans from the East, but too few to organize an English congregation, who could not worship in the Lutheran Church, because all the services were in a foreign tongue. An illustration is the following fact: In the early 80's, two prominent Lutheran families moved to Watertown, South Dakota. There was no Lutheran Church there, except Norwegian. There were no other English-speaking Lutherans in the

then small town, and those families loved their Church and were willing to make any reasonable sacrifice for the sake of an occasional English service. They went to the Norwegian pastor, and to some of the leading members of the congregation and said that they would help to support the Church if there would be an occasional service in English, if only once a month at first. The request seemed so unreasonable, both to pastor and people, that it was promptly refused, as if English-speaking Lutherans had no right to exist. One of the families subsequently moved to Minneapolis and became members of one of the English congregations, while the other found a spiritual home in the Episcopal church. But the Church is waking up. Soon after the successful establishment of English congregations by the General Council in the leading cities of the Northwest, the English question became the subject of discussion in Synods and conferences of the several foreign speaking bodies. It at once became a burning question, and plans were projected as to how best to meet it. When immigration began to lag, and some of the older congregations began to decline because of the removal, or defection, of some of the younger members on account of lack of familiarity with the language hitherto used, both pastors and observant laymen began to seriously consider the introduction of the English. In other places the importance of beginning entirely English Missions was seriously considered. Here and there, where the field was already overripe, an English congregation was organized, either by the Germans, the Swedes or the Norwegians. Whilst the effort may have at first been only spasmodic, it gave hope of more systematic work. Special committees were appointed to look after the English work by the different Synods, and in some cases field mission-

aries to investigate fields, and organize missions in order to keep their people in their own Synodical connection.

In September, 1909, the General Council again met in Minneapolis; this time not in the church of a struggling mission, as was the case twenty-one years before. Although it was invited by the same pastor, who was the missionary at the former date, but now it was entertained by the second congregation he had organized, meeting in the new Salem Church which was at the time conceded to be the finest English Lutheran church building in the Northwest. It was again a record convention, having a larger number of delegates than had attended any previous meeting. Nothing that had occurred during the previous quarter of a century showed more clearly the progress of English Lutheranism in the Northwest. St. John's congregation, which, with the assistance of the Swedish Augustana Church, and other friends, had entertained the body in 1888, had grown into a strong congregation, worshiping in a new church, in a more desirable part of the city. Salem, organized a year after that convention, and which had struggled along under a galling burden of debt for a number of years, had become a leading congregation, with a magnificent church and parsonage, all paid for. A third congregation, St. Mark's, had become self-sustaining, and a fourth, Holy Trinity, was striking its roots deep, in the southern part of the city. In St. Paul there were three flourishing English congregations. The Lutheran church had, through the medium of the English language, given proof to the so-called "American" population, that it is not a foreign church, but that it is the leading church in Protestantism, commanding the respect of all classes. Where there was one missionary in the Spring of 1883 and four in 1888, there were now nine pas-

tors on the same field, with numerous outlying points occupied. Those who were present at the previous convention and had seen the feeble beginning, were impressed with the work that had been done, and gave thanks to God for the boundless blessings with which He had crowned the efforts of the Church in the extension of His kingdom.

This meeting of the General Council had a stimulating effect upon the different Synods which most strongly represented the Northwest. This was particularly noticeable in the Augustana Synod, a member of the General Council, which has taken hold of the English work in earnest by appointing an English field missionary. While it is especially through the Synod of the Northwest that the English work was carried forward during the first quarter of a century, from its inception in 1882, the future of the Lutheran Church on this territory is greater than that of any Synod. It is, therefore, a matter over which to rejoice that the influence of the General Council, in the work of extending the Church, has made itself felt in every Lutheran body, not excepting Missouri. A strong movement toward English is beginning to manifest itself in Synods, which, until in recent years, showed little interest in that direction. The consciousness that, since immigration from Lutheran countries is on the decline, the future of the Lutheran Church can only be assured by retaining the rising generation in it, which means, by giving them the Gospel in the language of America, made necessary by conditions and environment, is prompting many to the use of the English in some of the services of the Church. To this the work of the General Council in the Northwest has, to a very great extent, been the stimulating force, by its activity in the organization of exclusively English congregations.

While some pastors, as well as some laymen, have been and still are ultra-conservative, and unwilling to see the need of English in their congregations or even communities, putting the language above the faith, that spirit is gradually growing less, to the great advantage of the Church. The following incident proves the foregoing statement. The son of a German family, members of a German Lutheran congregation in a western city, married the daughter of Norwegian Lutheran parents. Both understood the English language fully as well as their mother tongue. Soon after their marriage they attended the service in one of the English congregations. The pastor met them and took their address. During the week, he took occasion to call at the house and happened to get into the apartments of the man's parents, both living in the same building. He told the mother who he was, and that her son and wife had been at the church. She remarked with great emphasis that they must go to the German church. When he told her that her daughter-in-law did not understand German, the reply was, "sie solls lernen" (she must learn it). Fortunately, by constant contact with Germans for some months, and being desirous to please her mother-in-law, she did learn to speak the German, and with her husband attended the German church. To the great surprise of the English pastor, those people, a few years later, applied for membership in the English congregation, with the consent of the mother, who is no longer prejudiced against the language.

Moreover, the awakening of the Church to the importance of the English is seen in the many German and Scandinavian congregations which have of late years introduced English into their services. In some cases

it is only occasionally, in others every other Sunday evening, in still others every Sunday evening, while in some every other Sunday morning the people gather to hear the Gospel in the language of the country. What has caused the great change? Stern necessity, to prevent the congregations from disintegrating, on the one hand, and a broader outlook on the part of many pastors, on the other. During that long period in which the mother tongue has maintained itself, how many thousands have drifted away and been lost to the Church, for the language sake? While in many cases these losses were not noticed; even frequently where it could not help to be noticed, there was often a degree of national pride which deliberately closed its eyes to all losses, placing the language, in matters of religion, above the salvation of precious souls, straying from the fold. The influence of the popular education, which is of necessity in the English language, makes it difficult to assimilate the religion of Jesus Christ in a tongue which is no more so familiar because used less frequently, and which makes instruction in religion in English a necessity.

As the years passed on more and more stress was laid upon English instruction in German and other theological seminaries. In 1907 the writer called upon Dr. Pieper, president of the Concordia Theological Seminary in St. Louis. In speaking of the importance of theological students being well grounded in the English language, Dr. Pieper remarked, "a pastor that is not familiar with the English language we cannot use; we have come to the time when a thorough knowledge of the English language is a necessity for every pastor, without it his usefulness is impaired."

Although that was the testimony of Dr. Pieper at that

time, the German was still insisted on, as far as possible, even among the young people in the Missouri Synod. In August, 1912, the *Lutheran Standard*, the English organ of the joint Synod of Ohio, had the following under the caption "MORE ENGLISH FOR LUTHERANS": "Bearing date of July 24th, a press dispatch from the Missouri Synod's Luther League Convention comes to hand saying that a resolution was passed, according to which hereafter both the English and the German language shall be recognized as the official language of the League; whereas heretofore the German language alone was officially recognized in that body."

The *Standard* makes the following comments: "Lutherans ought long since to have outgrown the idea that the Lutheran Church is the conservator of a special language. That idea has played havoc here and there, and the havoc is usually such as to render later efforts to repair it unavailing.

No one will deny that the language question is a difficult problem. No one will claim that situations do not constantly arise in which it is well-nigh impossible to decide which is the wise and the just course to pursue. Yet, the fact that some congregations have met the language difficulty shows that it can be met, and that, where it is not successfully met, the fault lies in the people who are handling the situation and not in the nature of the situation."

This awakening of the Church to the importance of its mission in this country, which is, to reach the largest number possible with the pure Gospel, is a healthy sign for the future. From now on the question of language in the services of the Church should step more and more into the background, and the much larger question—How can the

masses who have already gone adrift, best be reclaimed?—should animate all the church activities. It is not a question of English or German or Swedish or any other language, but the question of saving, to Christ and to His Church, first, the straying sheep from the Lutheran fold, and, second, the gathering of the unsaved, of whatever class or condition, unto Christ, to serve Him in His Church and be saved forever. This part of the Church's mission has been too much neglected, as if only straying Lutheran sheep were worthy of her attention. But the light is beginning to break. Upon the Church of the Reformation depends in a large part the salvation of the nation.

The First Missionary—After thirty years in the Northwest

CHAPTER XIX

PUTTING SYNOD ABOVE THE CHURCH

THE English work of the General Council, especially in the Northwest, has not always tended to the drawing together of the different nationalities into a closer union. While the idea of a United Lutheran Church sometime in the future is an object worthy of the best efforts on the part of every division of our Zion, it can only be attained by patience and forbearance. The Apostle's admonition—"Forbearing one another in love"—is here of the most vital importance. There should be constant effort to avoid any occasion of offense, showing due respect to the brethren who may not understand our position, until all are led to see eye to eye. Though there is, in the main, perfect agreement in doctrine between the several Synodical bodies on this territory and a mutual recognition of the Lutheran character of all, there is little co-operation in the general work of the Church.

The English work has had the effect at times of arousing more or less jealousy, and of awakening a more intense nationalistic spirit. While it has awakened the different bodies to do aggressive English work, it has at the same time aroused them to greater zeal in preserving their own peculiar national characteristics in the services, and in their associations, so as to be sure that the English congregations remain true to the particular Synod by which established.

In order to do this more effectually and to emphasize the difference between their English congregations and the congregations organized by the English Board of Home Missions (although standing on the same doctrinal basis), both the Swedes and the Norwegians have published their own hymn and service books. Instead of using the pure Lutheran liturgy, known as "The Common Service," and in use in the English portion of the Church for nearly half a century, there is the fear that such use might wean their young people away from their own nationality and Synod.

To prevent their being weaned away, and to show that the service used in their English churches is also a truly Lutheran service, and is the same as that used in the Swedish churches or the Norwegian churches of the same Synod, the national liturgy has in both cases been translated, and is introduced in all the English congregations of the several bodies. That this is perfectly legitimate no one can deny, and it is no reflection on their Lutheran character; and, moreover, it preserves to the children the traditions of the fatherland. Nevertheless, this fact gives the Church in America a separatistic character, and leaves the impression upon those outside of the Lutheran Church that the Church is not one body of believers, but a number of different denominations. While it is quite natural to cling to traditions, and it is difficult for some people to adjust themselves to new conditions, is not the cause of Christ and His Church of greater importance than any national peculiarities? Is it a reflection upon our ancestors if we, in this land, join hands with those who are not descended from the Vikings, or who cannot boast of German blood, but who have learned to appreciate the Lutheran Church because she holds the true

faith, which is the same in every language? Since "God has of one blood made all the nations of men" (Acts 17:26), is not the unity of the Church, by which, as a mighty force, she can present a united front against the forces of unrighteousness, more to be aimed at than the conservation of peculiar nationalistic distinctions?

That nationalistic prejudices are a serious handicap in the development of the Church, and cannot help to retard its progress, is clear, when we consider the antagonisms it often causes, on the one hand, and the waste of energy on the other. Here is an English congregation recently organized, composed of Lutherans who have laid aside their nationalistic prejudices, and which belongs to an English Synod. Instead of being looked upon with favor by the neighboring church of some particular nationality, it not unfrequently happens that it is frowned upon as an interloper, although the pastor is exceedingly careful neither to violate the discipline of his neighbor, nor in any way to interfere with his work. He is very careful not to hold out any inducements to the people of the neighboring Lutheran parish to come into his church, and yet he is looked upon with suspicion, and all because he belongs to a distinctively English Synod. Then it has happened that, in order to keep any who prefer the English from uniting with the congregation already organized, another English Church is planted in the same neighborhood belonging to the foreign body, and so altar is erected against altar.

An English missionary was called to do missionary work in a western city and organize an English congregation under the auspices of a Norwegian Synod. The instructions he received were, "gather only those of Norwegian stock into the congregation, and do not try to persuade

any others to join." The young missionary remonstrated, saying, "why not gather in all the unchurched that can be reached by the Gospel of whatever nationality their ancestors may have been?" The reply was, "if you do that, after a while the congregation may want to leave our Synod and join an entirely English body." Here the Synod was plainly put above the faith. Suppose an English missionary belonging to a German, or Norwegian, or Swedish Synod, strictly carried out such instructions, would he fulfil the commission to "preach the Gospel to every creature"? Suppose the different nationalities were all strongly represented on the same territory, it would make it necessary that at least one other, with less contracted views, begin another mission, in order to gather in the straying and neglected sheep, and so rival congregations would be established where one could have done the work, had a more liberal and Christian policy been followed.

Every part of the Lutheran Church can learn more or less from every other part. Since all confess the same faith, co-operation, wherever possible, on the part of the several nationalities would no doubt accrue to the benefit of all. It is only by contact that the several parts can really learn to know each other. It is unfortunate that by refusing contact with others in religious work common to the whole Church many are deprived of very important knowledge, and the united development of the Church is hindered.

This is especially noticed in the Luther League work. When the Luther League was organized, its aim was to arouse the young people to greater interest in the Church as a whole, and greater activity in the individual congregations. It soon attracted attention and its value was

recognized in different parts of the Church. The Synodical Conference, while not recognizing the Luther League, encouraged the organizing of the "Walther League." Other Synods began to take hold of the Luther League work, and it soon spread among the Scandinavians of the West. Among the Swedes and Norwegians, the Luther League was hailed as an excellent instrumentality in congregational work, and not a few German congregations organized Luther Leagues. For a while the leagues in the different Synods of the several nationalities worked together, and the joint meetings in the district and State organizations were helpful to all. But the nationalistic spirit came into the foreground. While in some districts Swedish, Norwegian and German societies worked together in harmony in others some of the pastors would not permit their young peoples' societies to work together with the societies of distinctively English congregations not of their particular Synod. The idea that the Swedes can do their work best by themselves, and that the Norwegians can do their work best by themselves, without direct contact with other sections of the Church, became more and more prominent.

But back of this idea of being able to do better work without contact with those of another Synodical body was the fear that, by the young people of the several nationalities working together with the young people of a distinctively English Synod, their loyalty to their own body might be shaken, and many might go and unite with the so-called "American" Church. There was no question raised with respect to the doctrinal position of the Luther League, but it was the practical question of self-preservation. While there were no such fears in the minds of the English brethren, and they

longed for co-operation with the brethren of the several nationalities, in order that the Lutherans might prove their oneness in faith in a practical way, they were obliged, for a while at least, to walk practically alone. There, however, still remained a bond of union in the fact that the Luther League is recognized, and the work among the young people of the several nationalities not only goes under the name, but is along the line of the Luther League of America, which in itself points to a time in the possible near future when the causes which prevent united action now will recede into the background, and all will work together for mutual edification and for the advancement of the Church as a whole. While the placing of the Synodical body first, and the greater interests of the Church as a whole in the second place, was regarded by some as of paramount importance, showing factional spirit, it is no reflection upon the sincerity of those earnest men and upon their Christian character.

The motives for the division of the Luther League work were no doubt pure. Many of the leaders in the Church sincerely believed, and it is the opinion of many in the Luther League of America, that by its working along Synodical lines the best interests of the Church would be subserved. But the fear that some of the young people of the Scandinavian and German churches would be enticed away from their congregations, to unite with purely English congregations, while it existed, was not the prime reason for declining to co-operate in the District and State leagues. The deeper motive no doubt was for the Church to have better control of its young people in the particular Synods,—the inculcation of loyalty to the particular Synodical body. While co-operation would place all the different bodies upon one

plane, separation would more readily permit the emphasizing of the importance of the particular body to which the congregation belonged.

There are numerous indications pointing to a bright future for the Lutheran Church in America. While great stress may be laid upon the particular organization, there is a strong feeling of co-operation in certain departments of Church work, on the part of different divisions of the Church, both east and west. The Church is beginning to realize that, where there is oneness in the faith, there should be unity of effort in building up Christ's kingdom, and in working for the highest welfare of mankind. That only by so doing will she be able to resent the insult of her enemies, who stigmatize her as being composed of several distinct denominations, and can secure the recognition she deserves as the Church of the Reformation. This co-operation is specially manifest in several centres in Inner Mission work, particularly in Minneapolis, Minnesota and at Pittsburgh, Penna.

At a State Luther League Convention, held at St. Olaf College, Northfield, Minn., in 1903, there was an address on Inner Missions, which attracted considerable attention. The following year, at a convention held in Minneapolis, the subject was discussed and a committee appointed to further consider the matter and devise some plan looking to the organization of an Inner Mission Society. A number of leading Lutherans were invited to meet in the parlor of one of the hotels in Minneapolis, where the subject was considered. Other meetings were held, composed of representatives of English, German, Norwegian and Swedish congregations, and after mature deliberation articles of incorporation were adopted, and in September, 1905, the *Lutheran Inner Mission Society of*

Minneapolis was duly incorporated. The purpose of the society is given in Article I of the Charter: "The general purpose of the corporation shall be to do Inner Mission work, by endeavoring to bring the Gospel and the ministrations of Christian love to those not now reached by the Churches, to throw proper safeguards around those of the Lutheran faith who come as strangers to the city, to save those who are in danger of falling into vice, and to exercise Christian mercy of whatever class and character."

Members of any Evangelical Lutheran congregation may become members of this society. The Board of Directors shall consist of twelve persons, each one of whom shall be a member of an Evangelical Lutheran congregation, and as near as may be, they shall represent the various Evangelical Lutheran congregations in the city of Minneapolis, which are interested in the Inner Mission work.

Here Norwegians, Swedes, Germans and English work together in harmony, one motive actuating all, the strengthening of the Church and the betterment of mankind. They work together as brethren whose interests and aims as well as their faith are one. The President of the Board has from the beginning been a member of an entirely English Synod; the Vice-president is a German, the Secretary, English; the treasurer, a Norwegian, and a Swede is on the Executive Committee. The Superintendent and City Missionary is a German, the Assistant Missionary is of the Norwegian Hauge Synod, and a Deaconess employed is from a Norwegian Mother House.

This united work of the Lutherans in Minneapolis is making an impression in the city, and is being recognized by various charitable organizations, municipal and

otherwise. It is a sign of the times, pointing toward a drawing together of the Lutheran forces, for if brethren are able to work together in this noble cause, why should they not be able to work together in a wider sphere where the great interests of the whole Lutheran Church are concerned? God speed the day.

CHAPTER XX

AFTER THIRTY YEARS

TAKING a look backward and considering the feeble beginnings in 1883, and looking out over the field after thirty years of effort in the establishing of English congregations, the Church has abundant reason to thank God and take courage. While much more should have been done, it must be borne in mind that it was pioneer work, inasmuch as it was begun practically at the beginning of the transition of the several foreign languages into the English. That change, as far as it concerned the Germans in many parts of the eastern portion of our country, had been going on for over three-quarters of a century, and there was a well-established English church. But since immigration into the Northwest from Germany and the Scandinavian countries was scarcely fifty years old, and was at the time the English work was begun at its height, taxing to the utmost the energies of the several bodies ministering to those immigrants, the work accomplished is, after all, great.

While the most aggressive work was done by the faithful missionaries sent out by the Board of Home Missions of the General Council, the different nationalities took notice, and according to ability laid the foundation for energetic English work among their own people. That the development in the different Synods on the territory was slow was largely from force of circumstances. An English ministry had to be trained, prejudices had to be

removed, and the ground (to use figurative language) had to be prepared before the seed could be sowed and a harvest gathered.

By degrees the work was pushed forward, and that numerous centres promising a rich harvest remained unoccupied for years was in many cases caused by the lack of men, and at the same time the means were wanting to go in and occupy the waste places. Moreover, after the most stragetic places were occupied, it was necessary to build them up, and put them on a proper footing, before the work could safely be extended to other points.

In the extreme Northwest we find the Pacific Synod, extending over Washington, Oregon, California and into British Columbia. Instead of a few feeble missions there are a number of well-established congregations with imposing church buildings, showing the substantial growth of the work. In order to provide an adequate ministry to assure the future development of the work, a theological seminary has been founded, giving promise of a bright future for the Church, especially in the extreme Northwest of our land.

In the western Canadian provinces the seed is beginning to become securely rooted, as is seen in the substantial church just completed in Winnipeg. That the development will be rapid during the next quarter of a century there is little reason to doubt, judging from the rapid transition to English, especially in the Canadian cities, and from the large number of Lutherans that are constantly emigrating from the United States into Canada.

Nor is the work in the English language confined to the hitherto English portion of the Church. German, Swedish and Norwegian Synods are being more and more aroused to its importance, and are pushing forward on

every side, not only to retain their young people by using the English in part of their services, but by founding entirely English congregations and so opening the way for gathering the unchurched, without respect to nationality. The number of bi-lingual churches is growing from year to year among the different nationalities, but all see that that does not suffice in our large cities, and many entirely English congregations are being established. The united Norwegian Church, the Norwegian Synod together with other Norwegian bodies are very active, and have exclusively English congregations in Chicago, Minneapolis and other cities. The instruction in their colleges and theological seminaries is largely in the English language. The German Iowa Synod is doing exclusively English work, not to speak of Missouri, which has numerous English congregations, as also the joint Synod of Ohio.

The most active of the Synods that has hitherto been using a foreign tongue in promoting the English work is, no doubt, the Augustana, a member of the General Council. While not neglecting to push the Swedish work wherever there are new settlements, it is looking to the future, and is becoming more and more active in the founding of English churches. It has (1913) thirty-two exclusively English congregations with a total membership of 5274, with church property valued at $55,862.68. It has congregations in Chicago, Rock Island, Minneapolis, St. Paul, St. Peter, Duluth, Spokane and other northwestern cities.

In Minnesota and Wisconsin the English work has been placed on a solid foundation, and is making an impression on the several communities. In Minneapolis where it was inaugurated with such a feeble beginning, there are, after thirty years, no less than twelve exclusively English con-

Church of the Reformation, St. Paul

gregations, with over twice as many bi-lingual. Of the entirely English congregations, eight belong to the General Council. While the number of English congregations in St. Paul is not as large, the work being done is no less aggressive and substantial. The finest Lutheran church building in the Northwest, the Church of the Reformation, was made possible by the uniting of the Memorial and St. James' congregations. In Wisconsin, where the beginnings were equally small, there is a rapid forward movement, and year after year new fields are occupied. In Milwaukee, where the beginning was made in 1889 by the Rev. W. K. Frick, and through whose inspiration the work has been extended, there are now no less than eleven English Lutheran churches, four of which belonging to the General Council. It was the General Council work that caused the awakening of the Wisconsin and Missouri Synods to the importance of extending the Church in the official language of America. The most recent of the English churches in Milwaukee is in Lake Park, and is one of the finest in the State.

Much of the success of the English work in Wisconsin is due to the energy and tactfulness of the former field missionary, and later Western Superintendent of Missions, the Rev. A. C. Anda. No one could have been better fitted for the position he occupied. All the missions he organized have grown into substantial congregations.

The influence of those early beginnings is being felt far and wide. It has reacted on the East and stimulated to greater zeal in the prosecution of the English work in the cities and larger towns. It has indirectly influenced the organization of the Synod of New York and New England, as well as that of eastern Canada. The Pacific Synod is the child of the Synod of the Northwest, for it

was through the beginnings made in Minnesota that the pre-empting of the Northwest Pacific Coast for the English Lutheran Church of the General Council was made possible. The Pacific Synod has strengthened its stakes during the twelve years of its existence, and has come to the point when it can do more aggressive work in the extension of the Church.

Where, in 1882, there was not a single English congregation in any city from the west shore of Lake Michigan to the shore of the Pacific, and from the northern border of Illinois and Iowa to the Arctic Ocean, not only has every one of the northern tier of States been occupied, but the sun of Lutheranism in the English language is beginning to shine in the Northwest British provinces.

What has aided very materially in advancing the interests of the Lutheran Church in the English language, especially in the Northwest, was the founding of the Chicago Lutheran Theological Seminary. This had been the dream of the far-sighted Dr. W. A. Passavant for years, but it was not until 1891 that the institution was incorporated, and it was opened for students in 1893. It was intended to furnish ministers especially for the West and Northwest, and by so doing lend efficient aid in building up an English Lutheran church. From the very beginning it drew students from every part of the Church, east, west and south, but the largest number came from the Middle West, among which have been Norwegian, Swedish and German, who have gone back to their own Synods as teachers in colleges and Theological seminaries, and as preachers in the language of America. This has aided in stimulating the English work among the different nationalities, and will render more efficient aid as the years pass by.

CHAPTER XXI

THE LUTHERAN SITUATION

THE Central Northwestern States, Wisconsin, Minnesota and North Dakota, are Lutheran strongholds, where, in many places, the Lutheran Church outnumbers all the so-called Protestant denominations. Wisconsin, for example (statistics gathered by Rev. G. Keller Ruprecht), according to the religious census of 1906, had 1,000,903 church members not including the baptized children. In 1912 the Catholic Church membership was estimated to be 520,000, while the Lutherans numbered 295,913, and all the other Protestants combined numbered only 184,990. After learning the situation, a General Superintendent of Missions of a leading denomination remarked, "When it comes to a showing of strength in Wisconsin, the Roman Catholics and the Lutherans are the only denominations which really count. The rest of us are not in the race." There were then in the State 750 Lutheran ministers and 1371 congregations, and, in addition, 136 unorganized missions.

Of that large number of congregations, only forty used the English language exclusively, of which eighteen belonged to the English Synod of the Northwest, the other twenty-two being scattered among the six or seven, or more, other Synodical bodies. The need of English services is being felt more and more from year to year, and the number of congregations introducing English

once a month or Sunday evenings is growing very rapidly, especially in the cities and larger towns.

While the strength of the Lutheran Church is so pronounced, there is a very sad side to the religious conditions in the State, and the same condition obtains also in other States. It is a low estimate when it is said that not one-half of the population claiming to be Lutheran is found in Lutheran congregations or, indeed, in any church. This is true of all the Northwestern States. Unchurched Lutherans literally swarm in all the leading cities, a large proportion of which cannot be reached except by the use of the English language. This shows the tremendous task before the Lutheran Church, and especially the English portion, to gather this unchurched element, some of which is being gathered by other churches, but a large proportion is not only lost to the church, but lost forever.

What is true of Wisconsin is true also of Minnesota and the Dakotas. While the number of communicants in Lutheran congregations in Minnesota is not as large as in Wisconsin, being 267,322, the number of unchurched Lutherans is fully as great if not greater than in the latter State. The proportion of Lutherans to the Reformed denominations and the Roman Catholics was in 1912 practically the same as in Wisconsin. There are congregations in practically every county of the State, the number including missions and preaching places being 1789, scattered among fifteen Synods, the number belonging to several being very small. (Statistics gathered by Rev. L. F. Gruber.) Throughout the State there were only eight exclusively English congregations, and several unorganized missions, while there were a number of bilingual churches. Of the English congregations, twenty-

two belonged to the General Council, which is doing the most aggressive English work.

In the Twin Cities, Minneapolis and St. Paul, the number of Lutheran communicants, according to the religious census of 1906, was 21,601, while in 1911 to 1912 the former city had 63 congregations and missions, with 15,498 communicants, and the latter 40 congregations and 12,945 communicants, or a total of 103 congregations and 28,443 communicants, in a population of over half a million. While compared with the several denominations the showing is good, it leaves much to be desired, especially when the unchurched mass of those of Lutheran parentage are considered, the majority of which can only be reached through the English language.

Of the twenty-eight English congregations in Minnesota, twelve belonged to Minneapolis and five to St. Paul, while in addition a number of congregations used English in some of the services and have English Sunday schools.

There is a stir along the line of English work. Its importance is beginning to be felt on every side. The question is being earnestly discussed at the different synodical conventions. The scarcity of ministers to enter into the work is everywhere lamented, which are signs of the awakening of the Church to realize her responsibility before God to endeavor to seek and save the straying souls.

The changes that have taken place with respect to conditions in the Lutheran Church since the opening of the twentieth century are tremendous. Not only is it manifest in the rapid growth of the great cities in the United States, and the very decided transition toward the English among the several foreign nationalities, but across the border of what is so frequently styled as "America," in the Canadian provinces, the same is found. Where at

the opening of the century there were few English congregations, and where the church hardly realized that there was a field for English work, numerous flourishing English congregations have sprung up, so that eastern Canada is regarded as one of the most fruitful mission fields of the Church. As that territory is almost contemporary with the eastern portion of the United States, it seems strange that it was not thought of for English work a half-century earlier.

But there is another portion of that vast territory to the north which presents tremendous problems to the Church, and where conditions are such that, unless taken advantage of now, the result will be irreparable loss. Immigration has been pouring into the northwestern provinces of Canada, Manitoba, Saskatchawan, Alberta and British Columbia since the beginning of the century at a tremendous rate. Not only from the Lutheran countries of Europe have they come to occupy the fertile plains and valleys of what was half a century ago still regarded as an inhospitable wilderness, where they have found both soil and climate such as to assure great prosperity; but tens of thousands have crossed the border from the United States to share in the promising temporal gain.

While the Germans, the Swedes and the Norwegians are doing aggressive missionary work among the several nationalities, only three points—Winnipeg, Victoria and Vancouver—have been touched by the English, with perhaps a service or two held at some other points. Thousands of Lutherans from the United States are to be found scattered over that vast domain, the majority of which prefer the English, and the second generation of the earlier immigrants are in many places prepared for it. It is a vast harvest field ripe for the gathering, with as yet none to

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gather it. Like the man of Macedonia who in a vision appeared to the Apostle Paul, saying, "Come over and help us," so comes the cry from the great Canadian Northwest to the Lutherans of our country, "Come over and help us." Nor are the difficulties in gathering congregations in the Canadian provinces as great as in the western portion of the United States. There is there more reverence for holy things than on this side. Worldliness has not so completely taken hold of the government. There is still some respect for God's laws and the needs of man's spiritual nature are recognized. The Lord's Day receives true recognition and is not regarded as only a holiday, in which all sorts of distracting diversions are held out to the people, but as a day when God's house offers the chief attraction. In the large Canadian cities Sunday baseball is unknown, and all theatres and shows of any kind are closed, and the morning air is not disturbed by the cry of the newsboys selling Sunday papers. What a contrast to the cities of the United States, especially in the northwest! While in the cities across the border the churches are filled on Sunday evenings, as well as in the morning, with devout worshipers, on this side it is an exception to find a church filled at the evening service, and in quite a number it is abandoned altogether, while the theatres, motion picture shows and dance halls are crowded.

While, on account of social conditions, the difficulties in the work of Home Missions are increased in the States, in the provinces of Canada it is much easier, and that field should be occupied and the worked pushed with vigor as soon as possible, so that the Church be thoroughly anchored before the tide of extreme worldliness sweeps across the border and infects their large cities. Never

was there such an opportunity for the Church offered in any land as is offered by Canada in the early part of the second decade of the nineteenth century.

Such are the conditions which obtain in the Northwestern States and the Canadian provinces. The picture is not overdrawn. Those who have been on the territory for years and have noted the changes that have taken place by coming in direct touch with them, know whereof they speak. Unless the Church knows the facts, it will not be aroused to greater activity. Would to God that the whole Church realized her duty toward the straying thousands throughout America, and would take advantage of her opportunity when the conditions are so favorable to take possession of her heritage.

There never was a time in the history of the Lutheran Church in America when there was so much to gain or to lose according as the situation is realized, and the whole Church aroused to action, or continue to remain in a measure passive. The argument has been advanced, let the Synods that are most numerously represented on the territory in question engage in more intensive missionary work and provide for their descendants in the English language, as the Church in the older parts of our country has its hands full on its immediate territory to keep pace with the rapid growth of the eastern cities. That argument is unworthy of the Church of the Reformation in Pennsylvania and other eastern States, where it has existed for over a century and a half, and, where, during the last half-century, it has gathered strength, as an English-speaking Church, and grown rich and well able, if properly aroused, to accomplish great things in helping to gather in the unchurched thousands in the great Northwest, who can best be reached through the medium of the language

of America. It is too serious a matter to let the present needs remain unmet, and to let the golden opportunities for the salvation of precious souls pass by. How shall the Church render an account if it fails to realize its responsibility? The winning of our land for Christ is the work to which the Church must set itself most earnestly while the golden opportunity is at hand. While there will be work to be done in years to come, and the Church will always have Home Mission problems to solve, it is clear that, if present conditions are not taken advantage of, the difficulties will multiply and the losses sustained in one generation will never be made good in the one succeeding.

CHAPTER XXII

WHAT THE FUTURE DEMANDS

WE are living in a strenuous age. History is making more rapidly during the second decade of the twentieth century than it did during the first. When the English Home Mission work was begun in the Northwest in 1883, it was at the beginning of the age of electricity. With that, and the invention of the gasoline engine, the whole civilized world has been revolutionized. Not only do electric railways bind together cities and villages, but everywhere throughout the rural districts people are in constant communication with the cities by means of the telephone. Since the opening of the twentieth century the automobile has been so perfected that it is becoming the common vehicle, not only for purposes of business and pleasure, but it has in large measure supplanted the horse in the transportation of goods both in the city and the country. Flying machines are no more merely a curiosity, but, while as yet of little utilitarian value, are quite common, in spite of the fearful loss of life they have occasioned. All this shows the changes in the times and the conditions affecting human society. The world is moving at a pace never dreamed of a century ago, and it is well for the Church to take notice.

The influence of the material progress of the age is so apt to absorb the attention of mankind that spiritual things are in danger of being put more and more into the background. While the Church is still regarded as an

institution laboring for the highest welfare of the race, it is already looked upon by many as a social affair, and church membership is determined by the character of the society in a certain congregation, or by companionship, with no consideration of the faith that is professed. On the other hand, an increasing mass of men is standing aloof from all church connection, being carried away by the materialism of the age, and their families grow up, as it were, in semi-heathenism, having no Christian consciousness, and swell the ranks of socialism and anti-Christian societies.

While the Gospel is the same in every age, and the word of God has not lost its power, being still "The power of God unto salvation to everyone that believeth" (Rom. 1:16), the Church needs to be aroused to see that changed conditions require greater alertness and zeal, that the Gospel do not entirely lose its hold upon the great mass of mankind. As the influences which draw mankind away from the Church and the influence of the Gospel increase, the responsibility of the Church increases in the same proportion. Unto her has been entrusted the means of Grace, and if she does not recognize the danger threatening so-called Christendom, and endeavor with greater earnestness to meet it, she is derelict in her duty and will forfeit God's favor.

It required over a quarter of a century from the time the first English Evangelical Lutheran churches were established in the Northwest before the several parts of the Church on this territory were fully aroused to see the importance of doing aggressive English Mission work. While some feeble beginnings were made, in some cases as an offset to the General Council's work, there was no effort to push the work with vigor. It required time to

comprehend the situation, and also to train a ministry able to efficiently do the work. It always takes time for persons to adapt themselves to new conditions. But since the Church is beginning to see its reponsibilities with respect to the masses who need the Gospel in the English language, how can that work be done most efficiently and the Lutheran Church take its rightful place among the people of this land?

The way for future development has been cleared. The Lutherán Church need no longer beg for recognition among English-speaking people, but is being looked upon as a most prominent factor among the religious forces of the land, and in the evangelization of the world. It has won the respect of many who formerly scarcely accorded it any notice. It has made an impression upon the different denominations and sects, so that many are beginning to adopt her methods, although often unwilling to acknowledge her direct influence.

To accomplish the work to which the Lord has called her in this our land, it is necessary that the Church move forward as one mighty army against the forces of the enemy. While an army is divided into corps and divisions, brigades and regiments, each part having its particular work, one spirit must animate the whole. There must be united action. Intense devotion must characterize her members, and every part should be in touch with every other part, so that there be no misunderstandings with respect to the work that is to be done, that the greatest victories may be achieved without waste of effort. There must be a pulling together of the Lutheran forces so that there be no conflict between brethren of the several nationalities by which the cause will be made to suffer, and many straying sheep remain ungathered.

If every part of the Church is interested in the welfare of the whole, the hands of all will be strengthened and the greatest good will accrue to the largest number. The spirit of "I am better than thou" must be banished, and the nobler spirit of "We are brethren" must be everywhere encouraged.

The idea that all the descendants of any certain nationality are the exclusive property of the pastors and Synods of such particular nationality is both un-American and un-Christian. As Christians, the Lutheran Church knows no nationality, but only souls to be saved. If any particular Synod does work among its own people and does it efficiently, no other body should interfere. But if the rising generation is not taken care of, and is permitted to stray into other folds, or to be lost to the world, it is the duty of the Church as a church to look after such straying souls. The position of a prominent pastor, whose Synod has in Minnesota but ten ministers, with 3329 communicant members in its congregations, out of a population (including those born here) of 37,540; and in Minneapolis one congregation with 217 communicants, out of a population of 3829, that no others but pastors of his nationality have a right to do mission work among the unchurched of his people, is not only extremely narrow, but contrary to the spirit of the Gospel. In speaking of the number of people gathered into their congregations, he said: "This, however, is not our constituency, which by adherence is very much larger. We do *not try* to get all into our congregations that we can get, or that attend our churches, while we still serve those that come, in a spiritual way, *and, of course, we look upon all* in Minnesota as *our* mission field."

Another point to be recognized for the future develop-

ment of the Church is, that care be taken that there be no overlapping of the work, but that each recognize the rights of others, and that the welfare of the churches as a whole be kept in mind. There are now not a few towns which could properly support one Lutheran congregation of one particular nationality, and perhaps one of another nationality, where there are, in fact, from three to five Lutheran congregations, with scarcely one that can support its pastor. There are places where there are three Norwegian and two German churches, all existing at a "poor dying rate," where one of each nationality would be ample to take care of the people. When those congregations become English, what a spectacle they will present to the general public! Instead of one or two strong churches which will make an impression upon the community, there are a number of rival parties giving the lie to the words of the Psalmist (Ps. 133 : 1), "Behold, how good and how pleasant it is for brethren to dwell together in unity." The waste of talent is shameful, and the extension of the Church is hindered. By a drawing together of the Lutheran forces, such places, where there now is a greatly divided household, will be strengthened because the existing petty jealousies will cease, and in many cases one strong congregation will more than compensate for the three or four weak ones.

But that this much-desired end may be attained there must be the recognition of Lutherans who are loyal to the confessions as Lutherans, whatever the Synodical connection, that when a field is entered by one body represented on the territory, their previous occupation of it be recognized, so that there be no erection of altar against altar by the organization of rival congregations.

It is of vital importance for the whole Church that its

resources, be they material or spiritual, be conserved, that the largest possible territory be occupied and the Church extended as rapidly as possible. If two ministers of different Synods, both true to the confessions of the Church, are in a field where one could do the work, it is both a waste of strength and resources, especially if they are of the same nationality. One man familiar with both the mother tongue and the English, having a true love for souls, could do the work of both, and not only receive a better support, but make a better impression upon the community.

While the Church has to do with spiritual things, there is a business element enters into the work that must not be overlooked if the best results are to be reached. Where there are so many places destitute of the pure Gospel, and precious souls are perishing for lack of a minister who can break unto them the bread of life, it is of the highest importance that the Church's resources be so distributed that the largest number may be reached. In order that this end may be attained without friction, there should be co-operation wherever possible, so that the Church may be able to present a united front against the errors of Romanism, on the one hand, and the loose sectarianism, together with the constantly arising religious fads, on the other. This can be done without any danger of the disruption of any synodical body which stands fairly and squarely on the pure Word of God and the confessions of the Church. To conserve the highest interests of the Church there must be loyalty. Loyalty to the Church as a whole, and at the same time loyalty to the Synod. The effort of one Synod to alienate congregations belonging to another Lutheran body, which, it must be admitted, has happened, is unworthy of a body of Christian men.

Conditions and circumstances have in some cases made it desirable for a congregation to change synodical connection, where both were loyal to the truth, but then it was done for the highest interest of the Church and with the consent of the Synod. If brethren understand each other, and are true to the faith, they can work together in harmony, whatever Synod they belong to, be it Scandinavian, German or English.

But besides the pulling together of the Lutheran forces and the working in harmony, there are still other demands for the future of the Lutheran Church in the Northwest. The foundation of our Evangelical Lutheran Church is indestructible, and the building is growing as congregation is added to congregation. Shall this growth continue and advance more rapidly, and at the same time be strong and secure? This will depend on the character of the pastors, and the interest in the work of saving souls, and on firmly holding fast to the faith as revealed by Christ and confessed by the Church. There must be an ample supply of faithful, self-denying ministers, who do not shrink from hardships which they are called upon to face. They must not be easily discouraged when trials incident to the entering of a new field come, but who are ready in God's name to go forward at the call of the Master.

But not only is it necessary to have an adequate number of efficient ministers, the Church must manifest the intensest interest in the salvation of souls, which will not confine its efforts to those nominally Lutheran, but which also endeavors to reach the unchurched masses of whatever class and character. The commission "Go into all the world and preach the Gospel to every creature" is broad as humanity, and the Church is to lengthen her

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cords and extend her tent, so as to find room for all that can be reached by the pure Gospel. The question of nationality sinks into insignificance when it concerns the salvation of souls. The numerous unoccupied fields, the rapid transition to English, the persistent efforts on the part of the different denominations to proselyte our Lutheran people, should arouse the whole Church to a sense of her wonderful opportunities and her tremendous responsibilities.

Since throughout the vast domain, characterized as the Northwest, our Lutheran people are scattered, in many cases as wandering sheep without a fold, and, moreover, since there are thousands of others equally destitute, there is a call to the Church for action as never before. It requires more earnest prayer, more loving hearts and more open hands for the work, coupled with unwavering faith in God's promises. If the Church is thus aroused, her progress in the future will far transcend the past. Since the field is so vast and the need so great, and this coupled with the tremendous responsibility resting upon the whole Church, there is no time to waste in jealousies and envyings and clashings, for the salvation of souls is at stake. While we all love our own Church body, and it is our duty to work for the strengthening of its stakes, the Church as a Church is greater than any individual part.

But the future of the Church will depend, above all, upon our holding fast to the faith as revealed by Christ and bequeathed to us through the great Reformation. In these days of unrest and of doctrinal laxness the Lutheran Church has a mission of far greater importance than the mere gathering of numbers into her congregations. There is a widespread opinion among professing Christians that all churches are about alike, and if a person is only a

member of some church he is all right and entitled to the kingdom of heaven. This soul-destroying error can only be refuted by insisting on the true faith and taking an uncompromising attitude against all error of whatever character. But it must be done in the spirit of love, and not in the spirit of antagonism and controversy. Nothing has ever been gained by compromising with error, but much, very much has been lost. The doctrines of our Evangelical Lutheran Church have stood the test of ages, she has never had occasion to amend them, because they are the unimpeachable truth as set forth in God's Word.

The greatness of our Church's future will be seen in the influence she will exert on our country, as well as abroad. The influence of the early church upon the nations to whom the apostles and their immediate followers carried the Gospel was tremendous. So fearful did the rulers become, lest it supplant heathenism, and so destroy their influence over the people, that most terrible persecutions were inaugurated; but what they feared at length took place in spite of the arena and the stake. The influence of the Reformation of the sixteenth century upon the whole of Europe cannot be estimated. In spite of a decimating war to crush the truth, the *truth* lifted up its head in triumph. Today the Church is meeting the assaults of skepticism and of science, falsely so called, on the one hand, and the pomp and glitter and imposing demonstrations of a false church, together with numerous religious fads, on the other. The odds are often apparently against her, but her victory cannot fail.

The Lutheran Church has hitherto exerted little direct influence on political and social affairs in this country, but her indirect influence has been great, and it will show itself more and more as the years roll on. Her great mis-

sion is to preach righteousness, to lead men from the ways of sin to living faith in Jesus Christ; hence, her ministers have no time for preaching politics, or to seek quasi-popularity by the denunciation of public servants, or by interfering in the affairs of government; but she preaches Christ. Her aim is to change the heart, to enlighten the individual conscience, to lead to humble submission to the will of God, to infuse religion into the family, and thus to influence the community, the State and the nation. The nation will be what the families composing it are. If there is an exalted moral tone in the community, its blessed influence will make itself felt in a wider sphere. With politics corrupted and often a low moral standard in the community, as is so generally the case in our times, the outlook for the future of the country would be grave indeed were it not for the leavening influence of the Church. She is the great elevating force, and the more aggressive she is in extending her borders, the more will her blessed influence make itself felt throughout the land.

The time is speedily approaching when differences of nationality and of language will step into the background. When the question will not be asked, are you Swedish, or of Norwegian or German stock, but when the Lutheran Church in America will be one in language as she is one in faith. Then all will see eye to eye and will work hand in hand for the extension of God's kingdom. Then our Church will show to the world that the principles of truth as set forth in the Word of God are above all human theories and considerations; that they are the only bond of union which cannot be broken.

While that day is not yet at hand, he who can read the signs of the times cannot help noticing the streaks of

dawn, indicating that the sun will in due time rise and usher in the glorious day of a united Church. May God in His infinite mercy hasten the day when all belonging to our great Lutheran Church will see eye to eye, and as one mighty host march forward in the fulfilment of her glorious mission.

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